

THE EXCELLENCY OF HOLY COURAGE IN EVIL TIMES.

In which (besides many other seasonable truths) there is shewed.

1. That wicked Men in power are very fierce in their wrath.

2. That Faith will keep a gracious heart from immoderate fear of Men of Authority and Power.

3. Directions in our fear of Authority.

4. Directions how to order our selves. If Authority enjoyn unlawful things.

5. How Faith helpeth against the fear of Man opened in fifteen Particulars.

6. Arguments against the fear of Men; And wicked men are less to be feared than others.

7. Differences between natural boldness, and Holy Courage from Faith.

8. How far we may lawfully avoid danger by flying. Several Cases of conscience concerning flying.

9. Objections Answered concerning flying.

10. How the heart may be taken off from the fear of Man.

11. The Power of Faith to carry Gods people through the most difficult works and services.

12. How to know whether Faith will carry us through difficult works.

13. Helps to put on Faith in our undertakings.

14. How Faith carries the Soul through the difficult work of forsaking Egypt.

15. The wickedness of Sodom and Egypt compared with the wickedness of Antichrist.

By Jeremiah Burroughs, Preacher of the Gospel at Stepney and Cripple-Gate, London.

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B972 *Testimony to the Reader.*


HAT we have by way of
 Preface set before the several
 Books already Published
 of this Reverend Author,
 Mr. *Jeremiah Burroughs*, may
 sufficiently serve for all that are come
 forth: So that we only need now give
 Letters Testimonial to the World, that
 these (*viz.* The Sermons on *Hebrews*, the
 11. Chapter, 27. verse) We avouch
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VIZ.

1 Of Unbelief; or the

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3 Of Faith, Or, That believing is receiving Christ; And receiving Christ is believing.

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wherein is shewed.

1 That the end why the Saints receive all glorious Grace, is, That they may be one, as the Father and Christ are one.

2 That God the Father loveth the Faithful, as he loveth Jesus Christ.

3 That our Savior desireth to have the Faithful in Heaven with himself.

4 That

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4 That the happiness of man being in Heaven, is to see Christs Glory.

5 That there is much wanting in the knowledge of Gods Love, in the most able Sainrs.

6 That the Lord Christ lends dayly direction, according to the dayly need of his Servants.

7 That it is the desire and endeavor of our Savior, that the dearest of Gods Love, which was bestowed on himself, should be given to his faithful servants,

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VIZ.

1 Of Christs Interces-sion, or of sins of Infirmitie.

2 The high Priviledg of believers, They are the Sons of God.

3 Faith the Means to feed on Christ.

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5 The Sainrs Duty to keep their Hearts, &c.

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THE

THE
 EXCELLENCY
 OF
 HOLY COURAGE
 IN
 EVIL TIMES.

Hebrews, 11. 27.

*By faith he forsook Egypt, not fearing
 the wrath of the King, for he endured,
 as seeing him who is invisible.*

CHAP. I.

The words Opened; Six Doctrines raised.

HAVING finished Moser his Choyce,
 namely what he did choose, the ex-
 cellency of his spirit in making such
 a choice, and the principle of faith
 that enabled him thereunto, from
 this Chapter vers. 25. 26. I now
 proceed to speak of another excellent fruit of the
 faith

The Excellency of Holy

faith of this Worthy of the Lord, as it is set forth in vers. 27. and here we are to observe two things.

1. The act of his Faith.
2. The Argument by which it was strengthened to act.

First, In the act we are to observe, two things.

1. That notable work of his going from Egypt notwithstanding the wrath of the King.

2. His constancy, he *endured* in all that he did.

Secondly, The argument by which his faith was strengthened, was that sight he had of the Invisible God.

The opening of the words with the several Doctrines in the Text.

By faith he forsook Egypt] By this forsaking of Egypt the faith of Moser was much set out: for him to undertake such a work as that was, to carry so many thousands out of Egypt into a wilderness, not knowing what might become of them, they being unable to resist their enemies, and not knowing what provision they should have, this was very much.

Not fearing the wrath of the King] He could not but think he was in danger of Pharaoh, and his company to be pursued by them: for howsoever Pharaoh seemed willing at last to give them leave to be gone, yet such was the disposition of Pharaoh (which Moser was not ignorant of) that he might quickly change his mind, and follow them with all his power to cut them off, as it appears he did. Yet Moser feared no such matter, but he went on his way for he *endured*, as seeing him who is invisible.

Object. But it seems Moses did forsake Egypt for fear of the wrath of the King.

Answer. It is true, Time was that in forsaking Egypt he did fear the wrath of the King. In *Exod. 2. 14.* it is said, Moses seeing two Hebrews smiting one another, he said to him that did the wrong, *Why smitest thou thy fellow?* And he said, *Who made thee a Prince and a Judge over us, Intendest thou to kill me as thou didst the Egyptian?* And then Moses feared, and upon that he fled.

And if we understand the Text of this his first forsaking Egypt, we may thus reconcile the *Apistle* with that place. First he fled not fearing so much the King as that he should offend God; if he offered himself to the danger, and did not make an escape, he should have tempted God by presuming: Thus *Osiander*.

Or thus, He fled not for fear in respect of himself, but least his calling should be hindered if he staid: So *Simler*.

But these words are rather to be understood of his second forsaking of Egypt. The first time he forsook Egypt out of fear; but the second time he forsook Egypt out of Faith, and he did not fear: after he had slain the Egyptian he was afraid, but when he came to take all the People of Israel with him, then he forsook Egypt and did not fear the wrath of the King.

From whence we have these Observations.

Doct. 1. First, That wicked men (especially when they have power) are very fierce and outrageous in their wrath when any thing crosseth them.

Certainly, Moser apprehended this wrath of Pharaoh great, in that the Holy Ghost makes it a notable fruit of his Faith not to fear the wrath of the King. It appeared his wrath was great, in regard of the power he raised against them, had it not been for Moser Faith he would have feared.

Doct. 2. Secondly, Faith wil keep a gracious heart from immoderate fear of all the men in the world, let them be never so great, and have never so much power.

Doct. 3. Thirdly, There is a great deal of difference between the spirits of Gods People at somtimes and other times.

There was a time when Moser was afraid, now he goes on and is not afraid

Doct. 4. Fourthly, Faith wil carry a man through very hard services, and difficult works that God calls him unto.

Doct. 5. Fifthly, That it is the honor of the People of God to endure in the waies of God, notwithstanding all the hardships they meet withall.

Doct. 6. Sixthly, The sight of an invisible God is a strong means to carry one on in the waies of God, notwithstanding al oppositions and difficulties they meet withall.

These are the Doctrinal Conclusions we have in Verse 27.

CHAP. II.

Handling the first Doctrine.

Doct. 1. That the wrath of wicked men, especially when they have power, usually is very fierce and outrageous.

For the proof of this Point. It must be acknowledged that sometimes God indeed restrains it, but usually it is so. There is in every one a great deal of distempered wrath that doth break forth and vent it self when occasion serves and when temptation comes, in most vile and fearful effects and fruits. *A furious man* (saith the Holy Ghost in Prov. 29. 22) *aboundeth in transgression*: Those that have hearts distempered with Passion, Anger, and Wrath: they are such as abound in transgression: there breaks most horrible things from them, when they are in the heat of their passion and anger, not caring almost what they say or do, all the Commands of God are broken then.

We read of *Moses*, when he came down from the *Mount*, Exod. 32. 19. and saw the people in their sin, his anger was stirred, and he broke both the *Tables*: but there his anger was good, for though both the *Tables* were broke, yet not one *Commandment* was broke: But usually our wrath and anger is not good, and in our passion all the *Commandments* in both *Tables* are broke.

The Hebrew word that signifieth to transgress,

doth signifie *Anger*, because it is seldom that any in their passion do not transgress. It is the speech of one, that if there were two principles of things (as the Heathens are conceited there is, one principle from whence comes all good, and another principle from whence comes all evil) then *Anger* should be the principle of all *Evil*, and *God* the principle of all *Good*: much evil and very fearfull things come from wrath when it is distempered and let out.

First: Because it doth wonderfully blind the Judgment of men. *Anger* hinders the mind that it cannot see that which is true. And therefore in *Job. 5. 13.* it is said, *The counsell of the froward is carried headlong.*

It is a notable passage that I read of a poor Woman, that had her Cause pleaded before *Phillip King of Macedon*, who passed sentence in his passion, and shee apprehending her self wronged, saith shee I appeal, he smiled at that, being Sovereign, and said, To whom wilt thou appeal? saies shee, I appeal from thee when thou art angry, to thee when thou art not angry: noting that *Anger* blinds the judgment.

Secondly: *Passion* and *Wrath* is compared to *Fire*, and fire is *active*, and quickly goes beyond its bounds, and then there is no hold of it, but much evill may come of it, and so it is with *Wrath*.

Thirdly: Much evill comes of *Passion* being inordinate, because, being as distempered *Fire* that comes from a *Disease*, it eats out the natural heat: as in the Body, the heat of the *Feaver* that is distempered, it consumes the true natural heat. And so, though there be some natural heat, or some kind of goodness, and kindness naturally in a man, that heat and goodness is taken away if he be in any passion; And therefore one brings in this comparison.

Kindness

Kindness it is one that is very hot naturally, when passion comes, it doth consume and take away the good natural heat, and he is altogether carried on in a distempered heat.

Fourthly : Wrathful passion doth warm all the Lusts that lodge in the heart, and put an activeness into them, whereas before they were cold, and like Snakes, being cold do not stir, but if they come to be warm, then they crawl about and sting : And so many corruptions lie in the hearts of Men and Women, that are congealed with cold, and like Snakes lie and do not stir ; but when the heat of passion comes, it puts a heat into all those corruptions, and then they crawl forth and make wofull work.

Now in all men there is a distempered Wrath, and fearfull fruits come from it, if it be not mortified : but when there is power joyned with passion, then it is outrageous indeed. As we see here, How violent in wrath was Pharaoh against Moses, and therefore the Holy Ghost commends Moses that he was not afraid of the passion that was joyned with power. So Saul. How violent was his passion when once he had power? He seemed to be a man of a very quiet spirit, whilest he was in a private condition, and withall at his first coming to the Kingdom (as you may read in 1 Sam. Chap. 10.) but when he was warm in the Throne, and had power more settled in his hand, then you may read how outrageous his passion was, as in 1 Sam. 22. 18. 19. he caused Doeg to slay at one time fourscore and five Priests of the Lords, and Nob to be smitten with the edge of the sword, and all this because David his supposed enemy had been there, and as Doeg informed him, Abimelech the Priest had enquired of the Lord for him.

You may observe here how outrageous men will be.

be in their wrath, when it is for themselves, when in the mean time in the cause of God they can be quiet enough.

As when God commanded Saul to *slay Agag and the Amalekites, and all their Cattel*, then he was loth to be so outrageous, but out of compassion he spared some for Sacrifice, but then the Cause was Gods: now when it was his own Cause, then *slay all, Priests and Men, and Women, and Sucklings, and Oxen, and Sheep, and all*: Thus many in the Cause of God are content to forbear and pass by many things.

Many that have but power in Families, Parents or Masters: if their Children, or Servants sin against God, they can put up that, but let their Children or Servants offend them, and then they are outrageous in a fearful manner. Thus violent and fierce is wrath where it hath power.

And so Rehoboam, when he had power he answered the People rigidly, in 1 Kings 12. 14. *My little Finger shall be thicker than my Fathers Loyns, my Father hath chastized you with Whips, but I will chastize you with Scorpions.*

And you know likewise the example of Jeroboam, having power in his hand, when the Prophet came from God, and prophesied against the *Altar*. *Lay hold of him saies he, as it is in 1 Kings 13. 4.* And so Jebojakim, when the Will was read, he had them cut it with a *Penknife* and throw it into the *Fire*. As you may read in Jer. 36. 23. Even gracious men having power in their hands in their passion wil do many evil things. As Asa the King a gracious man, when the Preacher angered him he strook him, See it in 2 Chron. 16. 10. But where there is no grace, there it is outrageous beyond measure. As Zerxes a great Captain being angry, he shewed it against the water, for he cut a great River, and made it run another way.

The Reasons why wrath and anger are so outrageous here there is power withal, are these.

First, Because power doth puff up the heart with pride and pride is the ground of passion. So much as men are passionate so much pride is not mortified in them. But as one man through the disposition of his body, may be more subject to passion than another, So some by the disposition of the body may be more subject to pride also; Power and strength do much puff up the hearts of men and therefore in Psalm. 90. 10. It is said, *Their strength is Labor and Sorrow.* The word translated strength signifies pride, for they are ready to think the strength and power they have, is given them for some excellency and worth that is in them above others, whereas it may be far otherwise. It may bee God raiseth them above others, not out of esteem to them but out of indignation to others, that he means to scourge by them.

Anastatius Arenus, tells us of a Monk who was raised to be a Bishop over a place, which was very ill place, and he began to bee puffed up in pride that he was raised to honour above others; there was a voyce heard, *Not because you are worthy, but because they have deserved such an ill man.* So God raiseth some to honor, not for any excellency in them, but out of indignation unto others.

Secondly, Men that have power are mighty fierce in their wrath, because when any thing crosses them it comes mighty unexpectedly, they cannot think any dare cross them. And therefore when the three Children would not submit to that which Nebu-

chadnezzar commanded, bee was full of fury, and his countenance was Changed: what dare you resist me? do you know who I am?

It is reported of one Cananuz that was a King, being puffed up with flatterers, thought that all creatures must submit to him, and therefore he caused his Chaire to bee set by the Sea, and gave his command that they should not presume to come neare his Seare, because (saith he) you and the earth I sit upon is mine. So men that are in power think all is theirs, and therefore if any thing come cross unto them it is unexpected, and that causeth them to be so outrageous.

Thirdly, There is naturally a revengful Spirit in men, and where there is power men do run upon it, and think it their only glory to revenge: it is the glory of God to be mercifull, and yet men think it a glory to revenge.

Fourthly, Where men have power they look upon every offence through their own greatness. God may justly look at every sin against him as very great, because he looks through his own greatness; and men that have power will be like God. Men that have any greatness and above others, they are ready to look at all offences committed against them as through their owne greatness, and therefore think it unsufferable.

Fifthly, Besides Men that are above others look upon all under them as meane and contemptible, as if it were better for them to perish as fish and dross then for them to be crossed, and prize the content of their honour more then the life and welfare of all under them.

Sixthly,

Sixthly, Further, Those that are above others have nothing to keep in their wrath, as meaner men, though their anger be up yet it is kept in by higher power: but where there is nothing to keep it in, it will break over bounds.

Seventhly, Again they have many flatterers that stir up their wrath, and put oyl into the fire, as the young men did Rehoboam.

Eighthly, They think there is no way to maintaine their authority but their wrath, when as nothing doth more hinder the authority of a Governour then dis tempered passion, nothing doth more hinder the reverence that Governours should have then passion.

Ninthly, Again, They think it befeemes their greatness for them to have more wrath, and more displeasure then others. It is a notable expression that Seneca hath *It is not the greatness of the mind that causeth wrathful anger, but the swelling of the mind.* A leg that hath the gout, is bigger than the other, but it is not the commendation of the Leg, but the swelling of the Leg. So Antiochus Epiphanes was called by some Desical Epiphanes, yet the Holy Ghost calls him a vile person. And so Rehoboams counsellors might tell him, this becomes thy great spirit, but the Scripture calls him a child.

Tenthly, Again, They have nothing else to satisfy them, nothing to make up any thing that crosseth them, therefore when they are crossed they are outrageous in their wrath.

Hence wee Learne, that it is a great judgment

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for

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for any people to be under the power of those that are evil, and passionate, because their passion will be outrageous, and then fearful, lamentable and greivous fruits are like to follow upon it.

U S E 2.

Hence see that those who are under others which are passionate, have cause to seek God much for them, and to intreat God to moderate their passion and to quiet it. In Psal. 76. 10. It is said, *God restrainer the remainder of wrath*: and therefore upon that word seek God for those that are in place, and above others, that God would be pleased to moderate their passion.

U S E 3.

Hence see what cause we have to admire Gods goodness to his Church in preserving his Church, notwithstanding there are so many that have power over it, and are crossed mightily by the waies of Gods people, that it is not swallowed up by them. It is the Lord that sayth to the proud wayes, *hither you shall go and no further*, Job. 40. 11. And that place in Psal. 76. 10. Is further notable for this purpose, *Surely the wrath of man shall praise thee*. It is God that turnes the wrath of man to his praise: & hee doth not onely preserve his Church notwithstanding it, but makes it worke for the good of his Church.

U S E 4.

Here we have a good use of direction to those that have power over others, as Parents and Governours, to take heed this power be not abused; and

and therefore consider with your selves :

1. Who is it hath given me this power, Is it not the Lord?

2. Again, Consider how have I provoked the wrath of God against my self, and yet God doth not use his power against me? those that are over others and are given to anger should think, How is God provoked and crossed? and if I do think because I am crossed to put forth all my power against them that cross me, how is it that God is so patient, and that he doth not put forth his power against me? Though I am over them, I am under God, and God might justly put forth all his power in the execution of his wrath against me, because I that have but little power when I am crossed, I put forth all my power against them.

3. And then in the third place: Consider the power that you have over others, when it is the power of authority, it is a very glorious thing, it is that which hath a part of the Image of God in it: Will you now then take your Authority, and Power to subject it to your lust: & make that an Instrument of the Devil which is a part of the Image of God? it must needs be a great evil, and the more authority & power any have, to use it in the Devils service, the more evil it is. *Josephs* speech to his Brethren is very observable in *Gen. 50. 19.* when they were afraid lest he should at last revenge himself upon them, he answers them, *Fear not, for am I in the place of God?* There are many interpretations given of this, but it may well carry this sense with it. That power I have is from God and under God, yea it puts me into the place of God, therefore I dare not abuse it to make it serviceable to revenge. The Lord is to have the Glory, it is to have the Glory of our strength, the *Psalmist* hath such an expression. *Hath God given you strength & power over others? Let God have the glory of your strength and do not abuse it.*

Many

Many think it is a disparagement to yeild to others when they cross them, but they do not think it much to yeild to the Devil. Saith the Scripture *Ephes. 4. 26. 27. Let not the Sun go down upon your wrath, neither give place to the Devil: Rather give way to any Creature than to the Devil: if any cross you, and you let your wrath go on against them, you give way to the Devil, but rather give way to any Creature.*

4. Again, It is a most pestiferous force not to be resisted: the greater a man is above others, the less passion he should have.

5. Again, Consider God may give you power rather in wrath than in mercy. A learned Man said. You must distinguish between that which God gives in good pleasure, and that which he gives when he is angry: Whatsoever we have from God in a way of favor, or in a way of anger: whatsoever God gives me in love, I must use it in fear, least God should not have honor from it: and if God give it me in his anger, I must take heed I do not abuse it to my perdition.

Many times God permits some to be above others not only in his wrath to them that are under them, but in wrath to themselves; that they being above others might fall and break their necks: and therefore they that have place above others had need take heed they do not abuse it: Consider, have you used it for God? When you had power for God you were content then to forbear, and shall you now use your power for the maintenance of your Lusts?

USE 5

Hence we learn, seeing those that are in power have such wrathfull and distempered passions, it should

should reach us to take heed of crossing any in power above us. Many are under others, and yet have higher Spirits than those above them. It is not good to stir up a Lion, and if we have not a good call to it, we shall have little comfort in any thing we suffer. Let us go on in the way of God, and wee shall have false accusations enough against us, that will provoke those that are in authority, though we do nothing to provoke them justly.

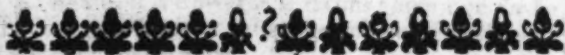
USE 6

The last Use that I will name from hence is this: The more ordinary and usual it is for any that have power in their hands to be thus wrathful, the more honorable it is, they should be able to cross their anger and their passion. It is a blessed thing for a Man or Woman in power, to think it is more Glory to use their power to cross their passion, than to use their power to revenge them that cross them. You think if you can make others to yeild to you, that is a brave thing: but you that have power over others be convinced of this, that it is a greater honor to use your power to command your own passion by, than to use it to make others to yeild to it.

Phillip the second King of Spain, being intent about some great business in writing a Letter to the Pope, and requiring of me hast, he sat up all night, and being done, his Secretary standing by, and being half asleep, he bade him throw some sand upon it, and he took the Standish, and poured ink upon it: now though the King was crossed, yet he went away and put it up and made nothing of it. What a shame is it then for Christians to be so revengefull? And that Phrase being spoken off by the Graden, some put him in mind to revenge himself on him,
but

but he sent him many Gifts, and spake well of him, then he asked what Cradon spake of him, say they, no man better: then saith he, I am a better Physician than you. This is an honorable thing in whomsoever it is.

And thus much for this first point. That the wrath of wicked men when they have power, is very fierce and outrageous.



CHAP. IIL

Handling the second Doctrine; which is,

Doct. 2. That Faith helps against the immoderate fear of men of Authority, of any Creature.

First: Those that are Godly ought to have, and have due & reverend respect unto all those that are in Authority: though they be not afraid of the displeasure of the King, or of any in Authority, in the Cause of God, yet those that are truly gracious and Godly, do give due reverence to them, in their persons and in their Authority and power. Though they are not so basely afraid as others are, to yeild to any thing against God, or Conscience, yet so far as they may, no people in the world give that reverent respect unto Authority, as Gods people do.

Secondly: None do it up on such good grounds: because they do it for Conscience sake, and submit

to authority, further than others do: they dare not in their secret thoughts have any ill mind against authority: and they do it, because they see the image of God upon them, not to save themselves.

3. And Thirdly. None do feare authority in so good a manner; they do it willingly and cheerefully, not by force, but as being the will of God they should do it; it is agreeable to the disposition of their souls for to do it. Naturally, no man would be under another, but it is agreeable to grace to be so, and therefore no such subjects, as those that are Godly, if it be rightly considered.

It hath been a scandal cast upon Religion in all ages that they did contemne authority, and did not give that feare that was due to authority. As *Pharao* said, *they would rebell against him*; and so they said in *Nehemihs* time *Iustin Martyr* and *Tertullian*, were fain to make apologies for the Christians in this particular, to convince them, that none were more obedient to authority then they.

Tertullian hath a notable expression in his apology. *What is the reason you do not count us obedient to authority? because we will not worship Idolls, and pray to the Idolls for your Governors? yet we pray to the True God for your Governors.* Like men in these days, because they wil not yeild their Consciences prostrate to authority, and seek the honor of it in an unlawful way, therefore they are not subject to them, when as, none are so truly subject unto men, as those that are obedient unto God.

And therefore we read of *Constantius* he took this course to know his true subjects: he proclaimed, that *whosoever would not worship Idolls must be banished the Court, and those that would, should stay*: now some rather than they would leave the Court, and be banished, they would sacrifice to Idolls: others left

the Court: upon this he chose those that left the Court, and banished the others: sayes he *If you be not faithfull to God, you will not be faithfull to me.*

Can any man submit truly upon right grounds to a Justice of Peace, that will not yeild to the King? if he submit to the inferior, he will submit to the superior. And so those that upon right grounds will submit to authority, it is upon this ground, because they are subject to the authority of God: and indeed there can be no trust to any to be faithfull to authority, but those that are Godly. As that notable example of *Homizda*, that was a great man in the King of Persia's court, and the King would faine have persuaded him from *Christian Religion*, by all the flattering arguments he could, and to get him to sacrifice to Idols: sayth he *O King be not so eloquent to thy destruction: who shall think him to be faithfull to man, that is not faithfull unto God? if so be we do not obey the authority of God, how can we be obedient unto you.* And therefore those that are Godly do give a due, and reverent respect unto authority though they do not fear any authority in the cause of God, yet so far as God requires, their hearts do fear, and they do reverence them.

Before I come to the point, to shew how faith doth help against the feare of men, I will give some helps for the ordering your selves in the right feare of the authority of men; though we must not feare it in any way against God, yet we must feare it: Faith will teach us not to feare it one way, and yet it will teach us to feare it another way. As the Apostle saith in *Rom. 13. 7. Give feare to whom feare belongs.* It is a Christians duty to give feare to whom feare is due. *Luther* speaking of obedience to authority. Saith he; *I had rather obey than work miracles.* And that is a very observable place we have in the Epistle of Peter; where the Apostle speaking of those that God will come in judgment against, amongst the rest he reckons those
that

that despise government: so that we see God would not have us to despise and contemne Government.



CHAP. 4.

Directions for the ordering our selves in our feare of Authority.

WHerefore for the ordering our selves in our fear of authority, and those that are above us these things must be laid down as a Ground.

1. First. *That wee must feare no authority but as under a higher.*
2. Secondly, *We must distinguish between authority and men in authority.*
3. Thirdly, *It is necessary for us to know the severall callings that men have to their places of authority.*
4. Fourthly, *It is necessary to know the limits of authority.*
5. Fifthly, *It is necessary to know what we should do in case authority is abused.*
6. Lastly, *We shal give some rules of direction to order our selves in our passive obedience to authority when it is abused.*

These six things containe this part of handling the point, and I wil be breife in them.

First, This must be laid as a Ground. *No authority is to be feared and obeyed but in order to a higher.* I remember their usual expression that was wont to be in England in their way of Jubilies and commissions was this. *In all things be sure there be no prejudice to the right of the King.* And so among the Turke when any were in the place of Judgment or authority, one goes and proclaimes before him, *Let nothing be done against the truth.* It is reported of Frederick the Third being

being asked who were those that were most deare to him he gave them this answer. *Those that feare God more than me.* And likewise it is an expression of *Augustine* *H: doth not contemne power. That doth choose to serve a higher power.* O Enrour, (saith he) give us leave not to serve thee in such and such things; for you threaten prison, and God he threatens judgment and hell.

It is true, Man in Authority is Gods vicegerent, but not only God is to be feared above his Vicegerent but in every man there is a vicegerent that is to be obeyed rather than any other vicegerent, as the Conscience of man; so that man comes to be obeyed in the third ranke First, God is the highest. Then there is a Second, that is Gods immediate Vicegerent, that is Conscience. And then there is a third, that is, the authority of man: He is a Vicegerent that is under these two. Nothing therefore is to be done against the highest authority, no nor against the authority of conscience.

Secondly. For our direction in our subjection unto those that are above us, and our right feare of them: we must distinguish between authority and men in authority. That is authority that is enjoyed by vertue of a law-ful power that is given to any man in authority: but if to be any man in authority shal enioine any thing that is not by vertue of that authority that is given him, though it be good, then it is not authority, but his own mind, and his own will. As Sampson said, If I do thus and thus I am as another man. So a man in authority may be as another, because he doth only enioine his own wil and therefore to disobey the mind and wil of men in authority, is not alwayes to disobey authority, if the thing be not enioined by vertue of authority.

In the Third place. It is needfull for us in ordering our selves in our feare, to know the several calls that man have to the place of authority. This must be taken

ken for granted. *All lawful authority is from God* yea the power of Heathens is from God.

But there is a two fold call to the place of Government and authority.

First, An immediate call; as God called *Saul* and *David* to the place of Government.

Secondly. A mediate call: and that is when God by men doth put, either a particular person, or such a family into a place of government or authority.

Now when any shal be brought into government by those that have lawful power, though it be of man, yet they are in their place as by God, and are to be obeyed not only for feare, but for Conscience sake.

It is very needful for to know what it is that first ties a mans conscience to be in subjection unto an other man: there was a time when such men or such families had not the power of authority; now there must be something that must give them power, it is not his strength that can do it, nor conquest, because my conscience is not tied to submit to one that hath more strength than I, as my governor, but only to regard my own safety; and then if another come and get the victory, am I to leave my former Sovereign and submit to him? That will not be granted, that wee may upon any terms relinquish our Sovereign to goe to another, because he hath more strength; but what then must tie my conscience? it must be some signification of Gods mind that this is my Governor, and this must be either immediately from Heaven, by the Prophets, or it must be by inclining the hearts of those that have power to put one in authority, to put this man, or this family into authority, and so far as Gods mind is declared to me, so far I am bound in conscience to submit.

4. And from hence follows a fourth thing, and therein you must consider, *how farr this authority is limited.*

limited. If no particular man hath no authority, any further than God reveals his mind; and God now reveals his mind, either immediately from Heaven, or by inclining the hearts of those that have power to give authority, to give it to such an one; then the limitations must be according to that power that confers authority. If God doth immediatly confer authority, then it is to be limited by that, but if God doth confer power by man, then it is to be limited by that.

In several Kingdoms and Countries there are several Governments: one Country is governed by States: another Country a government of *Monarchy*; and other Countries other kinds of Governments: what is it that makes this difference of governments? of necessity the difference must be made by that power that doth first confer this authority, and so it is to be limited by that authority.

5. But suppose Those that are limited: *shall abuse their authority and go beyond it?*

To that I answer. The persons that are in authority are to be revered, but their abuse may be two fold. When they command a thing that is unlawful: or when they do command a thing that is beyond their authority. As suppose a *Lord* should command a thing that is beyond his *Lordly* power and belongs to a *Prince*; if he doth command any thing that is beyond those limits where with he hath been limited from God by man, then it is not disobedience to authority to disobey, because authority doth not enjoin it: If it be beleaved, there must be power to confer authority, and this power must be from God, or man, and if God or man do not confer it, then they have no authority.

But suppose. That any that are in authority do command a thing that is *unlawful to be done and yet they do not go beyond the limits of authority?*

How can that be? It is true, God gives commission only to command things lawful, yet man may confer

So

so much power upon others, as they shal by vertue of that power is given to them by man, command that which is unlawful: I do not say rightly, but their power wil work to it: Now if any by the power which is given to them by man, shal command that which is unlawful, though we should not actively obey, yet we must obey passively, or flie: we must not right our selves by way of mutiny, or rebellion. And my ground is this, because it is between governor and Subject, as it is between man and man.

Suppose, another man hath in his possession that which is my right, yet I cannot violently go and take my right from him; I may justly be dealt withal as one that doth wrong, and be proceeded against as a malefactor; I must be content to suffer til such time as I can legally recover my right out of his hands: And so if one in authority hath that in possession given him which he should not have, as to command things that are unlawful, by our forefathers or our own subjecting our selves to him, I must suffer til I can recover my right out of his hand in a legal way by the power that first gave it him.

And this wil answer a great objection.

The *Christians* in the *Primitive* times, that lived under persecuting *Emperors*, they commanded them to worship Idolls, that was a thing that was unlawful, yet they would not rise against them, though they had strength enough, but rather suffered. And upon this some think, whatsoever men in authority do command, there is no way to right it but by passive obedience. It is true the *Christians* did not rise, but did suffer passively, because the *Emperors* had power given into their hands, and they could not recover their right out of their hands, in a legal way, by the same power that gave them power.

So that all wil arise to these three conclusions.

The First is this *That all true authority is from God.*
Secondly,

Secondly, So farr as authority is administred lawfully. We are to submit, not only for fear but for Conscience sake.

Thirdly, If authority be administred unlawfully, yet so long as it is authority, there must be passive obedience or flyi ng.

This shal' suffice to give some light unto the bond of obedience to those that are obvoe us.



CHAP. 5.

Some further Directions, how we should order our selves, if we should be enjoined unlawful things.

BUc to give some further rules of Direction; if we should be enjoined things unlawful, and we could not in a legal way recover the power out of the hands of those that do injoin such things, how we should order our selves.

1. First, Do not do any thing otherwise than authority enjoines rashly: forbear as long as you can, and consult, and consider further about it, because we should loath to do any thing than that which is injoin'd by tho schar are above us. If there be any arguments to shew that they may be done, we should listen to them. Some as soon as they see a thing Commanded that is forbidden, they flie upon it, before they try it, and therefore when they come to suffer they have little comfort in it: we are to try all our actions, especially when they shal seem to have any opposition against authority.

Secondly. If we be put upon it, that we must of necessity do those things that authority forbids, do them privately, that it may appear we are loth to disobey those

those that are in authority : because if we should do it openly, others that know not our grounds, may be brought into contempt of authority.

Thirdly, We are to do it as silently as we can, not to make a brag and boast of it : as many will take a delight and pride in it : if they have warrant enough to go against the command, they brag and boast of it wheresoever they come : it is enough for us to go on silently ; if we may do our duty to God, make little noise of it.

Fourthly, Observe all circumstances of time and place, and so all other circumstances, so as to do it in a way that may as little exasperate them that are in authority as possible we can. Many when their Conscience will not suffer them to do those things, which those that are above them do enjoin, they will go against it with such bitterness of spirit, as if they did take delight to exasperate them, this doth not become a Christian.

Fifthly. Howsoever we do those things that authority forbids, let us take heed we give as reverent respect unto authority as wee can : not to be violent in our words, nor to give revileing, provokeing speeches; that shews our own pride of heart rather than any thing else.

Sixthly. Be sure you keep to your Principles; that they may be convinced that what you do is out of conscience, and not out of any refractory humor : if so be you should plead you cannot do such & such things because of your Conscience, and they shall observe that you will do other things that are as apparent against conscience, they may see it was not out of your conscience but out of your humors; but if they shall observe that there is nothing in which you dare go against the rule of your conscience, they shall see that it is not out of disobedience unto them, but in obedience to conscience. And therefore by how much the more you are forced to dis-

obey in some things, by so much the more be careful, to obey in what you may.

And this is usual, that those that are truly gracious and are in place of office, they wil labor to see those laws that may make for Gods glory shal be executed, and so they are accounted rather two busy, Because they wil do so much for authority : but howsoever, it ought to be the care of all Gods people to be obedient to authority in what they can.

And in the last place. If authority should deal never so hardly with you, take heed you have no thoughts of revenge, but commit your cause to God, and requite good for evil, and pray for those that persecute you.

And these directions being premised, you see how far you are to fear the wrath of the King, and the displeasure of al that are in place above you.



CHAP. 6.

The Point prosecuted more strictly.

BUt now we come to the point more strictly : After you have observed these rules, and made use of these directions, you are to go on in your way resolutely and comfortably, and cheerefully, whatsoever falls out, nor to baulk your way at all in the least degree that God requires at your hands, but to go on without feare.

The Scripture saith concerning a righteous man, In *Prou. 28. 1. He is as bold as a Lion* : if a man know he is in the way of God, he is to go on boldly like a Lion; and in *Prou. 28. 30. not to turne out of his way for feare of any creature.* We find in scripture how

how the Godly are commended for their resoluteness and courage of spirit, that they would not fear man and the creature.

As those three Prophets. in 1 Kings. 18. 17. 18 *Elijah, Elisha, and Micaiah.* When *Elijah* met *Abab*, Saies he *Art thou be that troublest Israel?* No saith he, *it is thou and thy fathers house.* And so *Elisha*, when those three Kings came down to him, the King of *Israel*, and *Jehosopbat*, and the King of *Edom*: saies he; 2 Kings, 3. 14. *Were it not that I regard the presence of of Jehoshaphat King of Judah, I would not look towards thee nor see thee.*

And so *Micaiah*, when they would have had him prophesie good things, sayes he, 1 Kings. 22. 14. *What the Lord sayth unto me, that wil I speak.* I might give you many instances in *Job* and *David* of their courage, not fearing the wrath of man. *Job* hath a notable expression. *Job.* 31. 34. *Did I feare a multitude, or did the contempt of families terrifie mee? that I kept silence, and went not out of the door? he was not affraid though he lived amongst those that were vile and wicked.*

And great courage you have in *David* in *Psal.* 23. and others, *Though he walked in the shadow of death,* and whatsoever betel him he would not be affraid. And so the Church of God sayth in *Psal.* 46. 2. 3. 4. verses, *Therefore we wil not fear though the earth be removed, and though the mountaines be carried into the middest of the Sea. Though the waters thereof roare, and be troubled, though the Mountaines shake with the swelling thereof, There is a river the Streams whereof shal make glad the City of our God. We enjoy the ordinances of God, and we wil not fear though there are such tumults abroad in the world.*

And so that which is said concerning *Jeremiab* in Chap. 15. 12. *Shall iron breake the Northern Iron and the Steele? though they were as Iron that reasoned a-*

against *Jeremiah*, yet *Jeremiah* was to be as steel when Iron Strikes against Steel. It hath not break it, but brighten it; and so all the opposition that *Jeremiah* had from all the great ones was but as the striking of Iron against Steel, it did not break his spirit but brighten it. And that of the three Children in *Dan. 3. 16.* Shews the magnanimous spirit that they had. *We are not careful to answer thee in this matter.* And so that speech of Saint Paul. *Acts, 21. 13. What meane you to weep and break my heart? for I am ready not to be bound only, but to dy at Jerusalem for the name of the Lord Jesus.*

And so many expressions we have of the Martyrs in the Primitive times. *Iustin Martyr* making his apologie for the Christians to *Antonius Pius*, saith he; *we do not speak to dissemble to you, but for our own right, we can be hurt by no man, you can kill us, but not hurt us, if you like mad men will observe the customs of men before the truths of God, do then, we wil not.*

I do not name every speech of those servants of God as imitable, because we do not know what spirits they were carried on with, but to shew the strength of their spirits.

And so that of *Ambrose*, speaking to the Emperor *do not lift up thy self O Emperor, if so be you would rule, be subject to God.* And so *Odosius*, that was a good man, when he had been crossed with the people of *Theffalonica*, he caused many of them to be murdered; upon that *Ambrose* refused to give him the Sacrament, though he came to the Temple door, and desired it of him, and fell down upon the ground, yet *Ambrose* stood and resisted him till there was through repentance manifested to the Church.

And so *Chrysostome*. The Emperesse *Eudoxia* had taken by wrong the vineyard of another; *Chrysostome* forbade her the Communion.

And likewise *Basil*, he writ to *Julian the Apostate*.

te : Certainly if you understood what we writ, you would not oppose that we writ. But (saith he) when I consider the dignity and crown you have, and the use you make of them, I tremble, for they are for your honor but they make you more dishonorable.

And Julian meeting Pagmelius, saith he I thank God I see you, and when he replied you cannot see, saith he, I thank God I can not see. you are an Apostate.

And that is a notable speech of Luther, when he was to go to Worms to answer for his faith, saith hee, though at the tiles of the houses of worms were Devils yet I would go. And so divers women that were weak in regard of their sex, yet when faith came what abundance of courage had they.

And thus you see by many examples both out of scripture and likewise out of Ecclesiastical histories the magnanimous spirits of Beleevers.

That we are to do now, is to open the point in these three particulars.

First to shew, Wherein lieth the power of faith to help against the sinful feare of authority, and of man or any other creature.

Secondly, to shew, The difference between audaciousness of spirit, and that courage which proceeds from faith.

Thirdly, Though we are not sinfully to fear man, yet to shew how far we may lawfully fear him.

CHAP.



CHAP. 7.

*How Faith helpeth against the fear of man; Opened
in fifteen particulars.*

*First, wherein lieth the power of faith to help a-
gainst the fear of man.*

Much hath been said concerning the power of faith to help against sufferings, but now we have divers things to say concerning the power of faith in helping against the feare of man.

First. Wheresoever faith is, it putteth the Beleever into a very secure and safe condition, making sure of the safety of the Soul, and that the termes between God and it are good, and by that meanes it delivers the soul from being transported by feare. There is nothing can secure the soul that the termes between God and it are good, but faith: and that it doth by putting the Soul into the Covenant of Grace, and conveys the good of that everlasting Covenant that can never be broken, unto the soul, and transferreth upon the soul *the sure mercies of David*: and that must needs make the soul in a secure condition. A man is not troubled with feares, when he knows he is provided for his life: So a beleeving Soul is provided for Eternity, what now can trouble such a soul?

The Apostle in 1 Pet. 4. 19. Would have us in the time of danger *commit your soul to God in wel doing*: when the soul is committed unto God in wel doing, there is no further feare. As if so be a man were travelling, and he had some precious Jewel were worth abundance, and he apprehends himself in some danger: if he can commit his Jewel to some safe hand he is with-

our fear. And therefore in some countries you have your Banks : men that are affraid of their money, commit it to the Bank, and there it is sure. So a soul that can commit it self to God in weldoing, and be sure of that, it is not troubled with much fear.

Quist. But should we not take care for our estates, and lives, and liberties ?

Ans. Sayth the Apostle, be at a point for them, but be sure you commit your souls to God, and you are well enough.

As in a time of common fire and burning, If a man have some lumber in the fire, he doth not care for them, but if he hath Jewels and treasury, he commits them to some safe custody : and so a beleever having committed his soul to God by faith, and so being sure of the termes between God and it, his soul wil not admit of fear.

We read of Noah. Gen. 6. 14. When he had made an Ark, he pitched it about the word that is translated pitched, is the same word that is used for propitiation or attonement: noting, that pitch was to Noahs Ark, that the attonement of Christ apprehended by faith is to the soul: whn a soul by faith can apprehend the sure meercies of David in the propitiation of Christ, this is to the soul in the midst of dangers, to keep it from fears, as the pitch was to Noahs Ark in the midst of the waves, that kept it from the waters. And that is the first thing.

Secondly, Faith keepeth from fear, because it hath a speciall eye to the highest fact being of all things, now that is a rule, No inferior cause can worke, but by an influence from the Superior; and therefore when by faith the eye can behold the highest supreme cause, so as to see

First, There is no Power in any creature but from that.

Secondly,

Secondly, The Aſſing of that Power is from that.

Thirdly. The Force of that Power, is from that.

Fourthly, The Succeſſe of that Power is from that cauſe; and when the ſoul looks up to this higheſt cauſe and ſees all cleare there, it needs not much to look how it is with the inferior cauſes. As if a man had an inſtrument, that hung upon many wheels, though the inferior moves, and it ſeems as if it would break and fall upon him, yet if he hath an eye upon the higheſt wheel that moves all, upon which all depend, and be ſure that holds, he doth not much regard the other. And ſo it is with a ſpiritual eye. A carnal eye looks only at things that are objects of ſenſe, he looks at the creatures, but a beleever looks at the higheſt ſupreme cauſe, and if that be right, he doth not look at the loweſt cauſes.

We have a notable ſpeech in Iſay. 54. 16. *Behold I have created the ſmith that bloweth the coales in the fire, and that bringeth forth an inſtrument for his work, and I have created the waſter to deſtroy. Are you afraid of the ſword and the waſters? I have created the ſmith that blows the Coals, and I have created the waſter to deſtroy.* If they have any power to do hurt, it is from mee; why do you look upon the inſtrument and not upon the hand? If there be any power in any inſtrument of war, they depend upon God, and he makes them to deſtroy: and therefore ſaith look to the higheſt cauſe, and is converſant with that, and carries the affections to that; it is not much affected with under cauſes; it doth not fear the wrath of men, nor the power of any creature, becauſe it looks ſo much at the higheſt cauſe that is above all.

The confidence that carnal hearts have in outward helps, keeps them from fearing God, ſhould not the confidence

confidence of the Saints in God, keep them from fearing man?

Thirdly. Faith helps against the feare of man, because it helps the soul to overcome greater fear than any feare the creature can cause.

A beleeving soul hath been conversant with other manner of fears than the wrath of a King, namely, the wrath of an infinite God, a beleever knows what the wrath of a Deity means, what the terrour of conscience, and the curse of the Law, and the flashes of Hell meane, and he hath had some experience concerning the feare of these, and he hath received some thing of *the spirit of bondage*, that hath caused him to feare other manner of things than the feare of man, and when faith comes, that hath delivered the soul from these fears, others must needs vanish; the power of faith soon extinguisheth them 1 Sam. 17. 37. As David when he was delivered from the *Mouth of the Lion*, and the paw of the Beare, he was not affraid of Goliath: so a beleeving soul is not affraid of the wrath of man, because it hath been delivered by faith, from the wrath of an infinite Deity, and the terrors of the Law and of Conscience.

In the 51. of *Isa.* 22. Mark how God brings the deliverance of his people from the fear of his wrath, as an argument to strengthen them against all other fears. *Behold I have taken out of thy hand the cup of trembling, even the dregs of the Cup of my fury.* To what end is this spoken? In the beginning of the next chapter (for Chapters were not divided by the Prophets, but afterward, and therefore they have an immediate connexion to one another) *Awake, awake, put on thy strength O Zion, put on thy beautiful garments.* So sayth faith to a beleeving soul, why art thou affraid of the wrath and displeasure of men, be not feareful, for I have taken out of thy hand the cup of trembling: there was a time wherein there was a cup of trembling in

thy hand, and thou wert affraid thou shouldest drink of that, I have taken that out of thy hand, and therefore awake, put on strength, be not affraid of man, being thou art delivered from such fear.

It is a passage in the book of *Job*. *Job*. 38. 17. when God would bring *Job* to feare, saith God, you seem to have some boldness: *but have you seen the gates of death? and hath the shadow of death been made known to you?* that were another matter if you had gone through those feare, and yet were bold; but a beleieving soul may say, yea Lord the gates of death, and the shadow of death hath been in some measure made known to me, and yet I am bold.

The Prophet saith in *Jer.* 17. 17. *Be not thou a terror to me; for thou art my hope in the day of evil.* Lord let me be delivered from thy terror and all the world shall not terrifie me. Those that have been brought up delicately, and know not what any danger means, if they heare of any commotion and danger, they tremble, but those that are used to wars, that continually heare the noise of Cannons, and see the affrighting objects, and desperate things that are there, they are not so soon made affraid, because they have been where terrors have been, and have been delivered from them and so a beleieving soul hath been acquainted with other manner of terrors than the terrors of men, and saith delivering from them, will deliver from these.

Fourthly, Faith helps against the feare of men, and all dangers and evils, by implanting the true feare of God in the soul. Where faith comes, as it brings all grace with it, so it brings the grace of the feare of God and the reason of all disorderly feare in the world, is for want of the true feare of God: I do not meane the feare of his wrath, but that reverence that we owe to God as creatures to the Creator, that feare of God wherein a great part of Gods worship consisteth: if the soul were possessed with that, other feares would vanish.

As in other afflictions. True spiritual joy will overcome carnal joy, and the best way to cure carnal joy, is to have the heart possessed with spiritual joy: many take content in the flesh, but they never come to have their carnal joy mortified, till their souls be filled with spiritual joy. And therefore though in the time of sickness. They cry out against their carnal joy, it is not mortified, but they returne to it again, because they had only the conviction of conscience that their carnal joy was naught, but had not a contrary stream to fill their hearts.

And so for sorrow, There is no way to mortifie carnal sorrow, as to sorrow for sin; and so for desires: no way to mortifie sinful, creature desires, as to have desires Sanctified for God. As in other afflictions, so in that of fear: no such way to mortifie carnal, sinful fear, as to have the true fear of God planted in the heart.

As *Moses*, when the rod was turned into a Serpent, the Magicians turned their rods into serpents, but the text saith, in *Exod. 7. 12.* that *Moses* Serpent did devour the Magicians Serpents. So there is enough in the true feare of God to take up all the soul, that it hath no space for the fear of Man; As when God is truly worshipped, there he is only worshipped: so when God is truly feared there he is only feared, and all other fears are in subordination to that. Where God is truly feared nothing else is feared, and indeed nothing else need be feared: As where God is not feared, no creature can helpe us: so where God is feared no creature can hurt us, in *Hosea. 10. 3.* *Because we feared not the Lord, What then should a King do to us?* so on the contrary, because we feare the Lord, what then can a King, what can all the power in the world do against us?

Firstly, Faith doth discover unto the soul, that it hath more with it than against it. You know the Pro-

phets man was affraid, when he saw their enemies about them ready to apprehend them: the Prophet prayed to the Lord to open his eyes, and to let him see in 2. Kings, 6. 16. 17. *There were more with him than against him.*

So till a mans eyes are opened by faith, he may see many enemies against him to cause fear; but when God doth open the eyes of his Soul to see more with him than against him all fears are gone. It sees all the Attributes of God, all the waies of Gods Providence, all Angels, all creatures working for the good of it; and so it sees more with it then against it.

If a child or man, be alone in danger he is affraid, but when he comes into the company of his freinds, that hath more with him than against him, he is not affraid. So by the eye of faith we see more with us than against us, and that frees from feare.

Sixthly, Faith keeps from feare by bringing in the spirit of Jesus Christ into the Soul, and makes the Soul partaker of the spirit of Christ: Now Christ is called *the Lyon of the Tribe of Judah*, Revel. 5. 5. He was full of courage, and did not feare any thing which opposed him in his way: now every Christian doth partake of the Lion-like spirit of Christ, and hath some thing of it in him, and that puts strength & courage into him.

In *Ma. 11. 2.* We read of the spirit of Christ that he was anointed withal, *the spirit of wisdom and understanding, spirit of counsel, and might, the spirit of knowledge, and the fear of the Lord.* Wheresoever the spirit of Christ is, there is a spirit of might and strength, that will not easily yeeld to feare. It is a sign of a poor low spirit, to ly down and feare every thing that is never so little feareful: but a spirit that is magnanimous, and a raised spirit wil not easily feare. The spirit of Christ is a magnanimous glorious spirit, he hath the same spirit with his Father, and so those that are
Christ

Christs come to have the same spirit of the Son and of the Father with them. And therefore saith Saint Paul in 2 Tim. 1. 7. *We have not received the Spirit of fear, but of power.* The Spirit of Christ hath a great deal of power and strength in it, and when faith brings in the spirit of Christ it must needs help against fear.

Seventhly. Faith helps against feare, by taking off the heart from the creature, and from all the comforts that are in it. Why doth a man feare? but because he thinks the creature will take away some comfort from him: now if the heart be taken off from the creature, and the comforts of it, and so from creature evils, neither esteeming the one, nor accounting much of the other, there is not much cause why he should feare, now faith takes off the heart from the creature. In Revel. 12. 11. It is spoken of those that overcome *Antichrist*, that they loved not their lives: and if they were taken off from the love of life, then by consequence they were taken off from the love of any creature.

It is a notable speech that *Chrysostome* hath concerning a worldly man. *None more miserable, and more feareful than a man that is fastned to earthly things,* for saith he, he doth continually live the life of care, and of trembling: but when faith comes, it takes off the heart from being fastned to the creature, and so such a one comes no longer to live the life of care, he doth not tremble any more. And suitable to his expression so was his life; speaking of *Eudoxia* the Emperes: saies he, *what wil she do? wil shee bannish me? the earth is the Lords and the fulness thereof. Wil she cut me asunder? so was Isaiah. Wil she drown me? John was cast into the Sea. Wil she stone me? So was Steven. Wil she behead me? so was Paul; Wil she take away my substance? my heart is taken a way from that already.*

It is reported of *Martha* meeting with thieves, say they are you not affraid? no saith he *I have nothing*

to loose: but *We will Kill thee*; saith he, *I am prepared to die*. And to a Heart seeing it hath nothing to loose, and it is prepared to die, it doth not fear; it values no evil in the creature, nor any good in it, and therefore it is not affraid: Now it is saith that glorious and mighty grace, takes the heart off from all creature Evil, and creature good: and by this you may know the work of Faith in your Souls; When you feel a principle within you taking you from the creature, and lifting you above creature comforts, and creature evils, that is the glorious work of Faith. And that is the Seventh thing.

Eightly, Faith doth interest God in the cause of a Beleever. Whatsoever cause a beleever doth undertake, wherein he doth exercise faith, his Faith doth interest God in it, so that it hath not only the countenance, command, and faithfulness of God to help it, but the Name of God, and God himself. As in England if a man hath a debt, and knows not how to get it, he will turne it over to the King, and if he can interest the King in the debt, He thinks that will be a way to help himself. So here when a beleever is in a straight, and he knows not what to do, he looks this way and that way, and sees nothing but fears and Terrours and knows not how to help himself, yet if he can but turne over the cause to God, and interest him in the cause, he is quiet.

Ninthly, Faith hath a notable work to help against fear, in that it fills the heart with spirituall good: and the true boldness that is in any heart comes from the fulness of spirituall good that is in their Souls. As the Naturalists observe the reason why the Lyon hath that courage and boldness, Is, because he hath a heart compacted and filled with strong spirits. Many things when they are empty are weak, but when they are filled full of that which is sturdy to them, it makes them strong: So when a Soul hath a fulness of spiritual good in it, it is very strong,

Look what is the reason of the boldness and courage and impudence of wicked men in their sin, the contrary is the reason of the boldness and courage of Gods people in the way of God.

The speciall reason of the courage and boldness of the wicked in a way of evill, is the fullness of wickedness that is in their souls; And therefore in that fact of *Ananias and Sappira Acts. 5. 3.* saith the Apostle; *Why hath Satan filled thy heart to lie unto the holy Ghost*: If Satan had not filled your hearts, you could not have been thus bold to have lied to the holy Ghost. And so it is a notable passage we have in *Esther. 7. 5.* speaking concerning *Haman*, saith the King, *Who is he? and where is he that durst presume in his heart to do so?* In the Hebrew it is *who hath filled his heart to do this? who hath a heart so full as to venture upon such an evill as this;*

As the filling of the heart with evill makes it bold and couragious in that which is evill, so the filling of the heart with spirituall good makes it forward in that which is good. As it is observed concerning *Steven*; after *Steven* was filled with the Holy Ghost how bold was he? he could look upon the face of his persecuters with boldness: in *Acts 6. 15.* and the *Councell* looked upon him, and saw his face, as it had been the face of an *Angel*; because his heart was filled with the Holy Ghost. And so the *Apostles* were very fearful before the Holy Ghost came down upon them; but when they were filled with the Holy Ghost they had no more feare.

And so *Elisha*, how full of courage was he when the three Kings came to him, saith he, *Had it not been for Jehosaphat I had not seen thy face*: What was the reason? he had the Spirit of *Elijah* double upon him, and therefore he was bold. As there is a Pletophorie of evil that causeth boldness, so there is a Pletophorie of good that filleth the heart with boldness, and nothing

doth so fill the heart as faith : that fetcheth of the fullness of Christ, and of his fullness we are full.

In the Tenth place ; Faith hath a great deale of power to cause boldness and take off the heart from the feare of Man ; because Faith doth acquaint a beleever with the waies of God towards his people, and therefore he doth not fear : A beleever comes to have skill in the passages of Gods Providence, and his dealings towards his people, and thereby he comes to know that it is Gods ordinary way to suffer the enemies of his people to rage against them and prevail against them, and to have much power over them, and yet they are his people. And it is no argument that God hath forsaken them because of their affliction: And therefore you know, the Scripture speaks oftentimes of Gods leading his people *through the Fire and the Water*, and that *God will be with them there*, Isa. 43. 2. It is the way of God to choose his people, and set his heart upon them in the Fiery Furnace ; when he intends the greatest good to his people ; *He brings them through Fire and Water, and setteth them in wealthy places* : Psal. 66. 12. And if one be acquainted with Gods way he doth not fear.

If a souldier be not acquainted with the way of his General, when he seeth him undertake great things, and brings them into danger he is affraid : but one that is acquainted with the way of his General, how he will lay his stratagems, and knows that it is his way to go through such dangers, he is not affraid : And so it is true ; carnal Hearts as soon as they see any danger, they are affraid, because they have not the skil to understand the mind and will of God in his way towards his people, when as the people of God know, that it is the ordinary way of God to work good out of Evil.

As Luther saies, *He doth kill that he may quicken, and cast down, that he may raise up*, And the like ; and

and so he goes on in three or four lines together: but saith he, *For to know this, this is the art of arts, and the Knowledge of Knowledges, very few do know and understand this way of God.* It is a secret that God doth discover only to those that fear him; Faith doth not make one like a Child to know nothing, but doth Doctrinate the Soul in the waies of God, and so doth enable it to overcome feares.

In the Eleuenth place. Faith helps against feare: because it doth put the soul into a high and glorious condition, as into safety, so into a wonderful high condition. A man that is great in the world is not afraid as others are: Now faith makes the place of Gods people to bee very high and glorious In the 43 *Isa. 4. 5.* Since thou wast precious in my sight thou hast been honourable and I have loved thee Therefore wil I giue men for thee and people for thy life feare not for I am with thee.

If a King should come to a poore subject and say feare not, you are honourable in mine eyes, I prize your life more than the lives of thousands, would not this keep him from being affraid; God sayth so to every gracious soul, and fairh closeth with it, and this keepes the soul from feare. *Mat. 10. 31.* Feare not sayth Christ, you are more worth than many sparrows: Gods providence is over sparrows but you are more worth than they. So precious are Gods people to him, that he numbers every haire *Mat. 10. 30.* and tels all their steps, and bottles up all their tears. *Psal. 56. 8.* Surely he values every drop of blood, and much more their lives, *Pl. 116. 15.* and their spirituall priviledges. They are in a high and excellent condition aboue others.

It is a notable expression that Chrysostome hath of the Priest Azariab, because he resisted King Vaxiab when he would have offered sacrifice; sayth he, *Every one that commits sin, is a servant to sin, and there*

therefore base though he hath a thousand of crowns upon his head: but he that keepeth righteousness is more a King than any King; he is in a higher condition than any in the world. But a most excellent expression is that of Tertullian concerning this *Why should I fear when the Saints shall be raised: to judge the world? why should that man fear, that ought to be feared by Angels, for he shall judge them, and ought to be feared by Devils, he shall have power over them, and ought to be feared by all the world, he shall judge all the world.* Dost a judge fear the prisoner that is before him. This is the condition of a Saint of God; and faith makes use of this, and knows what it is that God hath revealed of the high condition of his people, and therefore they do not feare.

Twelfthly. Faith helps against fear; because faith doth much strengthen a good conscience; wherefoever faith is, and according to the degree of it so a good conscience is strengthened; they go together faith and a good conscience. Therefore the Scripture speaking of some, In 1-Tim. 1. 19. *That they had made Shipwrack of faith, they had put away a good conscience too.* The one cannot stand without the other. Now we know what a great power there is in a good conscience to make one without feare: to know nothing ill concerning our selves, is a wall of brass; the breastplate of righteousness helps against any dart that comes; and a good conscience holds forth the breastplate of righteousness: and faith a good conscience, they accuse, but I will excuse, they condemn, but I will justifie: I will be with thee in death, and before the Lord, and plead for thee.

If a man come to be made a terror to himself, then no marvail if he be affraid of every thing else; but if a man be not a terrour to himself, if he be able to behold God in righteousness, and his conscience be right and good, he may look with boldness upon any thing. *Job.*

11. 14. 15. If iniquity be in thy hand, put it farr a-

way,

way, and let not wickedness dwell in thy Tabernacles. For then shalt thou lift up thy face without spot, yea thou shalt be stedfast, and shalt not feare before men, nor before the Lord himself.

Againe, Faith helps mightily against fear, by bringing in, and making use of all the gracious promises to help against fear. I wil name but two promises, and you shall see what a great deal of power is in those to help the soul against fear. *Deut. 31. 8.* He it is that goeth before thee, he wil be with thee, he wil not fail thee nor forsake thee, feare not, neither be dismayed. Mark how God heapeth up expressions. Before he bids Moses bid Joshua be strong in the 7 verse, First he goeth before thee, Secondly, He wil be with thee. Thirdly, He wil not fail thee. See *Isa. 41. 10.* Feare thou not, for I am with thee, be not dismayed, for I am thy God, I wil strengthen thee, yea, I wil help thee yea I wil uphold thee with the right hand of my righteousness, Thus God heaps up expressions to help against feare. Faith makes the encouragements of the word real to the soul, faith brings the divine power and efficacy of them to the soul.

Againe, Faith helps against fear by making use of all experiences of Gods dealing with his people in former times, In *Habb. 3.* throughout he makes use of the waies of God, and shews what God had done for his heretofore. *Psal. 87. 4.* I will make mention of Rabab and Babilon, I wil make mention of What God hath done in Rabab and in Babilon.

Lastly. Faith helps against the fear of man, because it causeth a Christian to judge of men as God himself judgeth of them, and look at men as God looketh at them, and to have the same thoughts of men, as God hath and this is a mighty help against fear.

Now we must see how God hath revealed himself concerning man, and what little cause there is to feare men especially wicked men, and the enemies of Gods people. I wil not feare saith the Psalmist,

in Psal. 56. 11. what can man do unto me? And I wil not feare what flesh can do unto me. In this same Psalm. 56. 4.



CHAP 8.

Arguments against the feare of man, taken from the Consideration of Man. First, as Man in six particulars very observable, 1. What he is, 2. The vanity of Man. 3. The Dwelling of man. 4. The pomp of man. 5. The foundation of man. 6. The life of man. Secondly, As a wicked man. 1. His baseness, 2. What he is in the greatness of his power opposing the Godly. 3. How near the enemies of Gods people are to ruine and destruction.

First, We are to consider what the scripture says of man as man.

Secondly, What it says of man as a wicked man.

There are these six things that we are to consider about man.

First, What he is.

Secondly, The Vanity of Man.

Thirdly, The dwelling of Man.

Fourthly, The Pomp of Man.

Fifthly, The foundation of Man.

Sixthly, The life of Man.

In all these we have notable expressions to shew what a poor creature any man is, that we should be affraid of him.

First, What he is.

1. *He is Earib, Where the Psalmist sayth, what*

is a man that I should be afraid of him, the word signifies Earth.

Secondly, It signifies poor sickly sorry men, will any be afraid of earth or a sick man.

Thirdly, The Scripture calls him a Worm, Job, 25. 6. Will any be afraid of a Worme.

Fourthly, Man is called Clay. Job, 10. 9.

Fifthly, Man in scripture is called grass and the flower of the field. Isa. 40. 6.

Secondly, Consider what the Scripture saith concerning the vanity of man.

1. A man is like to vanity, Psalm. 44. 4.

2. He walks in a vain shadow, Psalm. 39. 6.

3. Man is vaine himself. Job, 11. 11. 12.

4. Man is vanity it self.

5. Altogether vanity.

6. Every man is vanity.

7. In his best estate vanity, And all that you have in Psalm. 39.

8. He is lighter than vanity. Psalm. 62. 9.

And if we could look at man as God looks at him we should not be afraid:

Thirdly, For the dwelling of man.

In all his bravery and strong rich palaces it is but as the dwelling of a moth, and as a booth in Job, 27. 18, and as a house of Clay. Job. 4. 19.

Fourthly, The pomp of a man.

But man into the greatest gallantry that can be, that causeth some feare in the hearts of men that are carnal: Now in Acts, 25. 23. when Bernice and Agrippa came to sit in judgment they came with great pompe as Judges use to do to strike feare into their prisoners: now the word signifies they come with much phansy. Faith makes men to judge of things as the Holy Ghost doth, and so keeps them from fearing of them.

Fifthly, The foundation of Man.

It is in the dust, Job. 4. 19. and that which hath no foundation but the dust, it hath no great strength.

Sixthly, *The life of man.*

Some times compared to a *buble* and a *vapor*; a *weavers shuttle*, and the *wind* in Job, 7. 6, 7, he is compared to the *Eagle flying in the aire*, and to the *Ship in the midst of the Sea*, and as the *dayes of an Hireling*, Job. 7. 1. And as a *shadow*. Job, 8. 9. He is such a poore creature, that the *moth crusheth him*. Job, 4. 19. Now that which can crush a man must have a great deal of power over him: *And his days are but as a hand breadth*. Psal. 39. 5. *And his breath is in his Nostrils*. Isa. 2. 22. This is to shew what little cause there is to feare man. Now put all these together surely he is not a creature much to be feared: and here we see what wonderful dishonor God hath, when man is feared above God.

But now let us consider him as a wicked man, and then he is less to be feared, and there we wil consider of him in three respects.

Consider,

1. His baseness.
2. What he is in the greatness of his power opposing the Godly.
3. How heere those that are wicked and enemies of Gods people are unto destruction.

First Consider the baseness of wicked men, we do not feare things that are base.

1. Wicked men let them be never so glorious in regard of outward things, they are but as *dröss* and *dust*. Psal. 119. 118. 119.

2. And then their Root (that which should uphold them, and be their power) is rotten. Isa. 5. 24.

3. They are as *Straw trodden down for the dunghill*. Isa. 25. 10.

4. They

4. They are compared to the Froth and Fome of the Sea. *Hos.* 10. 7,

5. His baseness is expressed by being compared to *Briars and Thornes.* *Ezek.* 2: 6.

Why should wicked men be feared that are compared to such base things? Thus God judgeth of them, and those that have Faith should judge so of them. But they have a great deale of power and much strength.

Secordly, Let us therefore consider what God speaks concerning the power of wicked men.

1. It is all but a *Noise* *Jer.* 46. 17. Egypt was a great Kingdom, and the King of Egypt with all his power is but a noise.

2. All their power is but a *little small dust* *Isa.* 29. 5:

3. In all their power, they are but as a company of beasts, or little children that have reeds in their hands. *Psal.* 68. 30. *Rebuke the company of Spearmen, the multitude of the beasts.* The word translated *Spearmen* is rather to be translated Children that carry Reeds instead of Spears.

4. Their power is *Cursed.* *Psal.* 119. 21. *Thou hast rebuked the proud that are cursed.* When they are in the top of their pride and rage, and they look upon the Servants of God with scorne and contempt, then they are cursed in their pride, and strength; and that which hath the curse of God upon it, must needs come to nothing.

5. All their power is as nothing. *Isa.* 41. 11. And if their power be as nothing, there is no cause to feare their power.

6. They are *Less than nothing.* *Isa.* 40. 17. Now what can be said more, for the power of all Nations to be less than nothing. If we have the same Judgment that the Holy Ghost hath concerning Man, there is no cause of feare of man.

Thirdly, and lastly: Consider what the Scripture

ture saies of wicked men, in regard of their nearness to destruction. They are ready to perish.

1. They are compared to *Tow*. *Isa* 1. 31. A little spark of fire doth presently blaze up tow.

2. They are like the *Crackling of thornes under the Pott*. *Eccles*. 7. 6.

3. They are like to *Smoake*, as *Psal*. 68. 2. Smoake the sooner it ascends the sooner it vanisheth: so the greater men are in their power, the sooner they perish.

4. They are compared *To wax that melteth before the fire, and as the chaffe before the wind, and as stubble*. as *Job*. 21. 18.

5. And al *Their light is but as a Candle*; Solomon saith, *The candle of the wicked shall be put out*. *Prov*. 24. 20.

6. And they are likewise compared to *The tops of the eares of Corne*, that one can nip off with his finger. *Job*. 24. 24.

7. The Psalmist saith, *God cutteth off the spirit of Princes*. *Psal*. 76. 12. The word signifies such a cutting off as one with a knife would cut off a bunch of Grapes.

8. Againe they are like *The blasted Corne*: and not only as grasse, but *As Grasse on the Housetop*. *Isa*. 37. 27. Wicked men are going to destruction as a thing rousing before the wind. - It is said they are set in *Slippery places, and the Angell of the Lord persecutes ibem*. *Psal*. 35. 6. If one be set upon the Ice, and another come to persecute him, he cannot stand long.

9. And they are as a Garment that the moth hath eaten. *Job*. 13. 28.

10. And they are compared *To the fat of Lambs before the fire*. *Psal*. 37. 20. *And as Snow melting before the Sun*.

First consider what man is in himself; and wicked man in his baseness and power, and how neer they are

are to destruction, and this is a mighty meanes to help against feare. Oh! Let us be ashamed, that profess our selves to have Faith, and yet when we see how the Scripture doth judg of men, that we should be so conscious to our selves of so much fear of wicked men, how they will Crush us, and we shall never goe on in quiet before them, and they are ready to pursue out of our way.

And thus we see wherein the power of Faith lyeth to help against fear.

There are two things yet behind for the explication of the point.

To shew the difference between that boldness of spirit, and audaciousness that men have that have no Faith, and that Fearelesness that comes by Faith.

As also to shew how farr we may lawfully avoid danger, without feare of men.

CHAP 9.

How Audaciousness and boldness of spirit differ from Faith. 1. Audaciousness make us bold to sin. 2. It appeares in Causes that concerns our selves, then those which concern God. 3. Boldness the curing of one passion with another, Faith the curing of passion by Grace. 4. Natural boldness makes men rash, and benders consultation. 5. The cause of immodesty 6. It is sudden and violent. 7. It prosceeds and lives upon outward encouragements. 8. The shew of ignorance. 9. Or despair. 10. More Outward then Inward.

FAITH helps against feare, but it must be granted that men may be much helped against feare by a
K meet

meet audaciousness of spirit.

Quest. But how shall we know the difference.

Ans. Audaciousness of Spirit, though when it proves to be in Gods cause, it seems to be faith, yet there are many differences.

First, Where it is Audaciousness of spirit, when occasion serves, they will be bold in sin against God, as well as bold in that which is good for God: but now where faith is, though it doth make the soul to be bold and fearless for God in the way of God, yet there are none so afraid of sin: they tremble at the appearance, or occasion of sin: many that are mightily bold in sin are mightily afraid when they are in danger, others that are fearless in the way of God, they have no boldness in the way of sin. Wicked men that have had the basest spirits of all, have been bold in sin; As *Manasseh*, how audacious was he in sin and when he came into danger how feared he? It is said he was found among the thorns, 2 Cor. 33. 11.

And so *Ahaz*, what a bold spirit had he in sin? when he came into danger what a base spirit had he? he was afraid and shook like an aspine leaf. And so it is reported of *Caligula*, in *Pa.* 7. 2. That was a bold wretch in sin, yet when he heard it thunder, he would run into a bench hole.

And some may go so far, as not only to be bold in sin but to be bold in some danger too, and it may fall out to be in the cause of God, but know, if there be any boldness in sin, and if you do not fear every sin, at your boldness and fearlessness in any thing else never comes from faith.

Secondly, Where there is natural audaciousness, then men are especially bold in causes that concern themselves more than in causes that concerne God. When any business concerns themselves in which they are opposed, they care not for any one that have more power then themselves, but they are not so in the cause of God: but others that are truly gracious, that are fearless from their faith.

faith, they are very yeildable and shaprefaced in their own cause; in things that concern themselves; but in things that concern God, there doth appear another spirit, they have a new spirit.

Thirdly, Where the boldness is meerly natural, there is a curing of one passion with another; but the boldness that comes from faith is the curing of passion with the contrary grace. As thus, where the boldness comes from natural audaciousness, there is the curing of the passion of fear with the passion of wrath and anger, they are never fearless and bold, but when their passion of anger is stirred up: where faith cures the passion of fear, it cures it not by stirring up another passion, but by Sanctifying of this, and bringing in the true fear of God into the soul, it doth not put out one evil with another, but puts out an evil with a stream of the contrary good.

Fourthly, Where men are naturally audacious, and bold, usually their boldness hinders their consultation, they have not command over their spirits, they are carried on rashly and headily in their boldness: therefore in *Isa. 35. 4.* The word that is translated *fearful*, it signifies a rash heart, it is the same word you have in *Isa. 32. 4.* *The heart of the rash shall understand knowledge;* so shew that fearfulness doth cause rashness where it is immoderate; but where feare is moderate, and guided right, it maketh men to have power to consult of things and advise of things, and examine of things: but your bold, impudent people care not, nor consider not what they say, but where fear is rightly ordered by faith, the heart is able to consider and advise best.

Fifthly, Again, Audaciousness when it is natural makes men to forget the distance that is between one man and another, makes them immodest, care not what they say to superiours that are above them; but when men are fearless by faith though they wil not be hindered in their way by feare of them, yet they know how to give due respect to them that are in Superior place,

which a natural Audacious spirit doth not.

Sixthly, Again, Natural Audaciousness is sudden, and violent, but a man that is fearless by faith, doth not presently get up to this boldness of spirit; but it comes by degrees and several steps, first, more fearful, and then less, and so by degrees he gets power over that spirit of his which before he found fearful, but the other is violently up, and doth not come by degrees.

Seaventhly, Natural Boldness it is according to outward encouragements, but the fearlessness that is from faith is by the breathings of Gods spirit upon his heart; & according to the several breathings of Gods spirit upon their hearts, so they are more or less fearful: the other boldness being natural it works always alike, if they have but the same outward encouragements: but Gods people though they have the same outward encouragements yet they are more fearless at some times then at other times because they have not the Spirit of God breathing upon them always alike.

Eighthly, Natural boldness comes from ignorance, and insensibleness, because people do not know or are not sensible of the danger they are in: but faith discovers the danger, and makes men sensible of the danger, and then it helps; it is nothing to be bold when one is not sensible, and doth not understand the danger; but a gracious heart conceives aright of the danger, and is sensible of it and then faith lifts above sense, and above reason.

Ninthly, Men that are naturally bold, it is through desperateness, because they have nothing to loose, and care not what become of themselves: but by faith men are not fearless because they are desperate, but they see help in God, and in Christ and his mercy, the more they hope, the less they fear, but the other are desperate and therefore they do not fear.

Tenthly, Where audaciousness is but natural, it appears more outward then it is inward, but by faith men are less fearful inwardly then it appears outwardly:

faith

faith doth more cure fear within, then it is able to express courage, and boldness without: But your natural audacious people know, though they speak great words and make proud braggs, yet within their hearts do tremble; but it is not so where there is true faith: There is an aspersions cast upon Gods people, because they are forward in Gods cause. They are bold impudent fellows: and those that are bold and impudent they go away as the men that have the only courage: now the scope of that I say is to shew that Gods people are not impudently bold, but bold by the grace of God that comes from his spirit, and is maintained by faith, and others though they be bold in many things, yet they are far from this excellent spirit that Gods people have.

CHAP. 10.

Sheweth, How far we may lawfully avoid danger without fear of men. 1. Religion doth not teach men to be foolish or desperate. 2. The care of a Christian ought to be to do his duty, rather then to avoid danger, which may fall out in his duty. 3. When God brings his people into danger, he intends more to exercise their graces, then to try their discretion. 4. Though danger may be avoided, yet it is more honorable for a Christian to be called to exercise Faith, Courage, Patience and in a way of suffering, then his prudence in avoiding it. 5. Take Care of mistaking discretion, which is not wont to abate the vigor of Gods Graces, but to improve and increase them. 6. A Christians greatest endeavor should be to get his will to submit to God.

THe last thing that is to be opened in this explication of the point is this. Faith helps against that feare

feare of danger and the feare of man.

Object. But some may say that which you have said hitherto may seem to embolden men to rush into dangers, this is the plea of many that bring themselves into dangers, and rush upon their ruine, we must not be affraid of men.

Answer. To that I answer, Religion doth not teach men to be foolish or to be desperate; it is too much boldness for any man to think God should give him assistance in foolish, desperate, rash ways. It is a speech of Cyprian, God would rather have us stay to manifest our faith, til we are called by him and see him go before us, then that we should go upon our own heads. Faith as it hath the word evermore for its ground and bottom, in that great act of it, interesting the soul in the Covenant of Grace; so it hath the word for the ground of it in every action it puts the soul upon. We have a notable text for this in Prov. 10. 8. *The wise in heart wil receive Commandements: but a prating fool shal fall. the wise in heart,* those that are truly gracious receive commandements: before they rush into danger, they wil stay for the commandement, for the word: *but a prating fool shal fall,* one that will boldly venture himself in danger, in speaking before he is called unto it, he shal fall in it, he must not expect the assistance of God in it.

Quest. But if we must not feare man, may we not flee from danger? may we not labor to deliver our selves from it when it comes? we must not rush into danger but suppose we see danger before us, may we not flee from it, and avoid it before it comes? if we must not feare the creature, must we deliver our selves from it?

Answer. First I shall give some general answers unto it, and then I will come more closely to answer to that case of conscience concerning fleeing from danger.

For a general answer unto this, consider these five things.

Your question is, whether a Christian may not flee danger?

I answer,

Answer, First, That the greatest care of a Christian ought to be to do his duty, rather then to avoid danger that may fall out in his duty : we should be more afraid of our own base, earthly, cowardly, unbelieving hearts then we should be afraid of any evil that the malice and power of al the men in the world, and Devils in hell can bring upon us : No Christian is in so much danger of evil from the malice and power of al the men in the world and Devils in hell, as he is in danger of mischief from his own heart, and that man that doth not feare himself and his own vile heart, more then he doth al the power and malice of the men of the world and the Devils in Hell, he doth not yet know his heart : It is a greater judgment to be delivered up to a mans own heart : then to be delivered up to the malice of al the enemies we have in the world ; yea, it is a greater judgment to be delivered up to ones own heart, then to be delivered up to the Devil himself.

Those that are so sollicitous to deliver themselves from the danger and evil of the power of men, let them first labor that the strength of their Sollicitousness be to deliver themselves from the danger and evil of their own hearts.

Secondly, You ask this question whether you may not flee danger ? Answer, when God doth so dispose of things, as to bring his people into danger, usually God intends more to exercise faith and courage, and patience, then to exercise discretion, though it call for both ; and that which is Gods usual chief intent, should be our chief care ; when as the care of most Christians in the time of Danger, is more to exercise their discretion for their safety. Then to exercise faith, courage, and patience that God calls most for.

Thirdly, Grant that the danger may be avoided, yet a Christian should count it a more honorable thing to be called to exercise faith, courage, and patience in a way of suffering, then to be called to exercise his discretion.

tion in avoiding of suffering. Indeed God doth not call at all times to that which is the most honorable service, yet a Christian should account that more honorable, and not bless himself that his condition is better then others, because God calls others to suffer, and there gives them an opportunity to exercise faith, and courage and patience, and that he gives him liberty to avoid suffering, wherein he gives me an opportunity to exercise my discretion, and wisdom; I am to count them the most honorable Christians that do suffer.

Fourthly, When God doth call for the exercise of discretion in avoiding suffering, there must be a great care in Christians, not to mistake their discretion, to think that the work of Christian wisdom, and discretion, is to abate the vigor, and activity and strength of any grace of Gods spirit: But the work of it doth consist in the managing, improving, and increasing of all the graces of Gods spirit. There is a great mistake in the world about this, many think they must be zealous. But there must be discretion exercised: what do they count discretion? that which doth something take off the activity, and vigour of grace; But there is not one grace is so an enemy to another, as to abate in any degree the vigor and activity of any grace whatsoever, but the work of discretion is to manage and improve our faith, and courage, and patience, and all other graces well for the glory of God, and the good of his people, this is discretion; but if you account that discretion which abates the vigour and activity of grace, though you put that glorious name of discretion upon it, God calls it by other names, by cowardliness, self-seeking, and temporizing, and what will become of these?

Fifthly, You ask whether you may avoid danger, and suffering? The chiefe way that a Christian should use in avoiding of danger should be in this; namely, in Laboring to get his heart to be willing to submit to God

in a way of suffering to be willing to endure suffering when he calls to it. As it is the best way to obtain a mercy from God, to get our hearts to be willing to be without it, if God shall see it fit, so it is the best way to avoid danger and evil, to get our hearts willing to suffer that evil if God shall call to it. These things being premised, there may be liberty to avoid danger.

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CHAP.

CHAP II.

Contains a further Resolution of the former Case in nine particulars. 1. God doth give leave to his people to fly, and avoid Danger. 2. Such avoiding of Danger (if rightly qualified) argues neither distrust of God, nor defect of Courage. 3. In some cases, Christians not only permitted, but commanded to flee. as, 1. When no extraordinary thing depends upon him in that station in which God hath set him. 2. When the band of God looseth those relations, which would otherwise be obligations to him. 3. When God gives him an opportunity else where, to bring greater revenues of glory to him. 4. When a Christian is doubtfull about his call to suffer at the present. 4. There are some cases wherein it is utterly unlawfull to flee, viz. The contrary to those above named. 5. Mistakes in flying. as, 1. To flee upon every slight and trivial thing. 2. When it tends to their spiritual disadvantage. 3. When having secretly denied the Faith, Men flee to prevent the shame of Apostacie. 4. When they look at their own safety alone, without care to fit themselves for further service of God. 6. How to know when avoiding dangers proceeds from Faith, or Cowardise, 1. That which is by Faith is not in a Violent, Rash, Heady manner. 2. When it proceeds from Faith, it is joind with a resolution to return and beare witness to the truth, when God calls. 3. When we use the liberty we have to get hearts to return. 7. The case of publique Officers, Magistrates, Ministers, especially the latter.

BUT yet for the more close and full answer to this case of Conscience, whether a man may flee from danger.

danger yea or no, I shall expresse my self in these eight or nine several particulars.

1. We shall lay this for a conclusion that God doth give his people leave to avoid danger.

2. That if it be done as it ought, it is no argument of distrusting of God, or want of courage, and magnanimity.

3. In some cases, some not only may, but are bound and ought to flee.

4. Some in some cases, must not avoid danger, and must not flee from it.

5. I will shew you some mistakes that may be in the fleeing of danger.

6. I will shew you whether that avoiding of danger comes from faith or base feare.

7. I wil shew how far publick officers may avoid danger, especially the case of a minister.

8. I wil answer to some objections that may be made against the avoiding of danger.

9. I will give you some directions for the behaving and carrying of our selves in fleeing and avoiding of danger.

For the first, God doth give leave to his people to flee and to avoid danger (that in the general must be laid as a certaine conclusion) you know that of Christ in *Math. 10. 23. When they persecute you in this City, flee into another.* There is leave given and injunction too. It is that which is according to the light of nature, and religion doth not extinguish the light of nature though it shews somewhat above it, and except there come in some other command above nature, we may follow the light of nature, if we do not mistake a false light for a true.

And further we find it by plentiful example of Gods people, yea Christ himself avoided danger, and fled from it, and therefore he gives leave to it. As *Elijah* was a man of spirit enough, and yet in *1 Kings, 19. 3. He fled for his life.* and those Prophets that *Obadiab*

bid were willing to avoid danger, as in 1 *Kings*, 18. 4. And the example of Christ himself presently after he was born, when Herod slew all the children of two yeers old and under, then there came a commission from God unto *Joseph* to flee with Christ into Egypt. Afterwards when Christ came to yeers, when he saw himself to be in danger, he avoided it. Divers texts we have for that in *Matth.* 12. 14. 15. *John*, 10. 39. And so Saint *Paul*. in *Acts*. 9. 25. Presently after God had miraculously and wonderfully appeared unto *Paul* yet notwithstanding when he knew the Jews laid waite for him to kill him, the disciples let him out by the wal in a basket in 2 *Cor.* 11. 33. it was a contemptible way of fleeing of danger, and yet notwithstanding that glorious word of God, that he was a *chosen vessel to beare his name before the Gentiles*, in *Acts*, 9. 15. he was content to avoid danger in that contemptible way. The case is cleere, that it may be done.

Secondly, But you wil say, though it may be done; it seems to be some abatement to faith, and courage. No, the avoiding of danger when it is in the way of God must not be counted the least abating of faith and courage; and for that I will give you two texts of scripture that are very remarkable for that purpose, In *Matth.* 10. 23. Where Christ says, *when they persecute you in one city flee into another*: The next thing that he says is *feare not them.* vers. 26. and againe, *feare not them that kill the body,* verse 28. Here seems to be a cross thing: they might say blessed Saviour, dost not thou bid us flee? How can we flee and not feare? this shews there may bee fleeing from danger, that may not come from the least degree of cowardyness and feare of man and there may be fleeing from danger, and yet no abatement of faith and confidence. As in *Psal.* 3. The title of the *Psalm* you have this. *A Psalm of David, when he fled from Absalom his Son,* When David saw himself in danger of *Absalom*, he doth not venture bold-

ly upon it, and say God hath established me in my kingdom, and made me many promises to uphold me why should I flee? he did flee, but was it not an abatement of his faith and confidence in God? no, at vers. 3 *But thou O Lord art a shield for me, my glory and the lifter up of my head:* To shew there may be fleeing and yet confidence in God as our sheild, and glory, and lifter up of our head and at verse 5. *I laid me down and slept, I awaked for the Lord sustained me,* he Fled, but he was quiet for al that in verse. 6. *I wil not be affraid of ten thousand of people that have set themselves against me round about.* He Fled from his Son and yet said he would not be affraid of ten thousands of people. in verse, 7. *Arise O Lord, save me O God for thou hast smitten all my enemies upon the cheek bone, thou hast broken the teeth of the ungodly.* His faith was so confident as it made him to think that which was to be done as done already and yet he penned this psalm in a Fleeing condition. So that the second thing is appearent,

Thirdly, In some cases a man not onely may but must Flee, he hath not only a permission but a command. *when they persecute you in this citty flee into another.*

Quest. What cases are those?

Answe. First If the case be such as no extraordinary thing depends upon me in that station that God hath set me: There is no station but hath something depends upon it, therefore if we should say they may not Flee, but when the case is that nothing depends upon it, then none should Flee: but where there is nothing extraordinary depends upon it.

Secondly, When I feel the hand of God loose my relations which are otherwise eyes to me.

Thirdly, when God in the way of his providence doth open a door to me else where, where I may honor him (may be) honor him more.

Fourthly, When I find my heart doubtful about my call to suffer for the present: after much seeking of God
and

and much examination of things, yet with a heart desirous to submit to God when the case is such no question there is a bond to Fleeing, and it will be a sin against God, and tempting of God not to do it.

Fourthly, There are some cases we must not Flee in. If you ask what they are? It is breisely answered, the contrary to the other; when as God hath set me in such a place as some special thing depends upon me; or if I be convinced in my conscience (being willing to be convinced) that the cause of God, and people of God shall have more prejudice and hurt by my fleeing then by my staying.

It is an expression of *Augustine* in his Epistle to *Honoratus* about this argument: *When any by fleeing shal do more hurt then he is able to requite by any worke in all his life (as the case is so sometimes) then he is bound to venture himself and not to flee.* And it doth depend much upon a mans own conscience, and the judgment of others to know this: a man would be willing to favour himself in such a case, but let him be sure he deal uprightly with God and his own soul, and not go only upon his own judgment, but take the judgment of others, and then if conscience shal give him this dictate, his life cannot recompence that hurt he shal do by Fleeing, he is to stay, when he shal see the cause of God shal suffer much in it, and God comes in by some especial assistance helping of him, in a more then ordinary way; he may take it as an item from God, that God hath a special work for him to do. And this was the case of *Daniel*. He saw the cause of God lay upon that work, and it would suffer if he should baulk his way, and God did come in with especial assistance, and strength to him, and rather then the cause of God should suffer, he would put himself upon that danger: men according to natural discretion would think he might have spared the opening of his window, but his conscience was convinced that his life was not of so much use as his witnessing to the

the cause of God at that time : and especially if we be in such a way, as we find God hemming of us in, and knocking off those things that may further our fleeing, that we cannot flee but we must do something against conscience and do something that is evil ; you are to know that God doth call you rather to suffer, and to venture upon him in such a case.

Fifthly, Those that flee to avoid danger if they take not heed, there may be many miscarriages in their fleeing, whereby they may much sin against God, and dishonor their cause. As

1. To flee upon every slight thing, that doth not seem a Christian, it should be something of weight that should cause him to leave his station : for there is no man or woman in any Station, but God set them in that station, and therefore without the command of God we may not stir : We are all as Souldiers, and God hath put us into our ranks, as a Captain sets his Souldiers in their ranks, now a Souldier dare not presume to Go out of his rank without a commission : whatsoever presence he hath, though it be to do much good for his country : so we must have a Commission from God, and not flee upon every slight thing.

2. Many in their fleeing flee much to their spiritual disadvantage : as they wil flee for feare of suffering loss in their estates, and outward liberties, and care not whither they flee to further themselves in their spiritual course : though (may be) they might with some loss of their estates have more spiritual advantage then in the place whither they flee, yet they wil rather flee then loose some of their estates, this is a miscarriage. Indeed if this be the care of a man when he flees, to flee where he may have most spiritual advantage, not outward trading, but God in his ordinances, he may have comfort in it. but if men flee into places where they have no spiritual advantage, but onely for trading this is a miscarriage.

3. When

3. When secretly they have denied the truth beforehand not only fear what they may do but their hearts tells them if they be called to suffer they cannot stand out, and they flee only to prevent the shame of their apostacy; they cannot tell how to look upon the faces of their acquaintance that shal know they are Apostates, this is a miscarriage.

Tertullian hath a whol treatise upon this concerning fleeing in persecution, and I know no man that ever denied it might not be, but only he; he would not have any flee in any danger for the case of religion; and he brings in many arguments, but they are not such, but an ordinary understanding Christian may answer, but this is one thing amongst the rest, says he, *When you flee either you find in your hearts you shall deny the truth of God, or you have done it, or you know not whether you shal or no if you find in your hearts you shal deny the truth you have done it already: but if you know not whether you shal or no says be, it is in your own power or in Gods power to uphold you; if it be in your owne power, why should you not rather think you should stand for the truth of God; if it be in Gods power, why do you not depend upon God: But I bring this to shew, that if you already think you cannot stand for the truth you have declined already.*

4. A fourth miscarriage is this, when people in their fleeing look at their own safety, but do not take care to fit themselves for further future service for God, or for suffering afterwards, if God shal at any other time cal them to it, never minding to make their chamber of hiding to be a place of provision for suffering afterward when God shal cal to it.

5. Know a man may flee out of cowardlynese, and a man may flee out of faith. *Moses* by faith forsooke *Egypt*,

Quest. But how shal a man know when he flees, that it is of faith and not of cowardlines.

Answe.

Ans. First, That which is by faith it is not in a violent, rash, and heady way, in the hurrying and confusion of a mans spirit; in his Flight he doth not run as one scared by common fire, or by the enemies coming upon them; no, but his Fleeing to avoid danger being from faith, it is in a quiet settledness of spirit, and for that take these two scriptures. The first, is that which before was named in *Psal. 3. 5. I laid me down and slept.* He did not Flee as a man agast, but he was in the way that God opened to him, and his spirit was very quiet, *he laid him down and slept.* And again that which is observed by one in *1 Kings, 19. 8.* Concerning *Elijah*, Fleeing, *he arose and went*, he did not run eagerly, but he went on in the strength of that meate in the way that God would have him: the phrase denotes a quietness and sedateness of spirit: so those that Flee by faith do it with much quietness of spirit, being contented with the hand of God, and not with bitterness and vexation of spirit, as many will do, because conscience will urge them they must Flee or suffer, and they dare not go against the dictate of Conscience, but will Flee, but they will do it with abundance of bitterness of spirit: A man thinks with himself There was a time I lived, and had al outward accommodations, a house and estate, and trading, and meanes coming in, and all my freinds about me, what a comfortable condition is this, and now I must break off all, and go into a strange land, among strange people, and I know not what shall become of me: this is far from that contentedness of spirit, that should be in leaving al for the cause of God: whereas Christians should not only go on in a way of contentedness, but with joyfulness, because Fleeing is suffering.

2. Again where Fleeing is a work of faith, such a man or woman that Flees from danger, wil Flee with such a disposition of spirit, as he is willing to returne again to witness for Gods truth, if God calls him; though

now he doth not see his call clear: *Chrysostome* speaking upon this text of *Moses Fleeing*: seems to take it for his first Fleeing when he had slaine the Egyptian, and when it came to be known, he Fled from Egypt: but (says he) the scripture saith *Moses was affraid*, and here it says, *he was not affraid*, to that he answers thus. The Scripture says *he was affraid*, but now it is not attributed to feare, because though when he was affraid, yet he had a heart willing to returne when God should call him, he did feare because he did not see his call cleare, yet he went away with such a disposition of heart, willing to witness in Gods cause, when he called him to it, therefore the Scripture says, *he was not affraid*.

3. It is an argument I Flee out of Faith, when I do but make that receptacle a chamber to fit me for suffering, and make use of al the liberty I have, to get such a heart to returne when God shall call; this is a Fleeing that is rather to be attributed to faith then to feare.

Seventhly, For the case of those that are in publick office in Magistracy and Ministry, great care is to be had in their Fleeing; they above al men should most venture themselves; yet in some cases, Magistrates and Ministers may Flee and avoid danger. As the people would not suffer in 2. Sam. 21. 17. David to go out to warr *Least the light of Israel should be put out*.

It is a notable expression *Augustine* hath upon that in his epistle to *Honorius* says he, *he would have gone, he would not of himself have abstained from the danger least others should have been imitators of his sluggishness, but it was their work to keep him from it*. But now to speak especially of the case of a Minister, whose eye is most to stand out against danger in dangerous times he is not very readily to Flee, especially when the persecution is general, and *Saint Augustine* hath notable expressions about this in his epistle that he writto *Honorius* in answer to this question, being against it. He that

that is weak shall perish by that knowledge, saith the Apostle in Cor. 1. 8. 11. no, be that is weak, shall perish by thy ignorance rather. Again says he, There is more cause to feare that the living Stones of Christs building should be demolished; we fearing, then that the stones of the buildings of our earthly houses should be set on fire, we being present.

Again saies he, Let us rather feare that the members of the body of Christ being destitute of their spiritual food should be hurt, then that the members of our bodies by the violence of our enemies should be tormented, and never so afflicted.

But if it be so, then consider this.

First, You that are the people, you must not lightly forsake a Minister neither; if Ministers are so tyed to you in time of danger, as they must venture themselves for your good, surely people are not at liberty to depart from their Ministers, for the tye is a mutual tye. You wil say, there is a difference between the Minister and another member: it is true, in regard of use, but if you come to the tye, the tye of another member is as real and strong, as the tye of a minister: As in the body the eye is of more use then the hand, yet sometimes the hand may preserve life more then the eye, and though it be of more use, the hand is as strongly and as truly tyed to the body as the eye; yea take al the members conjunctive, and there is a greater tye upon them to their Minister, then upon their Minister to them: the Minister is tyed to the whole directly, and they are tyed to him by being tyed to one another: and if there be liberty for one member of a Church to depart when he wil, then there is liberty for another, and so for all, and if liberty for them to depart, then there is liberty for the Minister too: many cry out of the Minister if he leave his people when he list, there is as much cause for a Minister to cry out of his people if they leave him when they list.

Secondly, If there be such a tye upon a Minister to venture thus for his people, he had need look to his call: and the especial cause why in other places, and we our selves when we were elsewhere, were so ready to fear, and Flee upon every occasion, was because there did remain some kind of feare and suspicion of our call.

Thirdly, If there be such a tye upon a Minister to his people, his people had need labor what possibly they can to encourage their Minister, there need be strong union in their spirits, and they should take heed of catching of this body, and that body, or that melancholy suspitions be cast to hinder the least union, that if time of danger come, they may freely and chearfully venture themselves amongst them: we know not what things God may call us to, the way that we walk in, and desire to walk in, is that which the world and the Devil hate, and though through Gods providence we have a breathing time, yet if we resolve to walk in this way whatsoever befall, we may meet with much before we die; and as we are bound to venture all that we are or have for you; so all that you are or have should be bound to us.

But in some cases a Minister may be so affraid as to Flee, and yet not to sin; as the Prophets, Christ, and the Apostles did Flee in the time of danger. A minister may Flee, if the persecution be personal, and not general, and so as his people be provided for otherwise by others, and so as he may be more useful to his people being absent, then he could have done being present; and if he Flee being willing to returne again, when God shal shew him his way, and if people break their relations; when things fall thus, then certainly he may Flee. In that Epistle of *Augustine* to *Honorius*, he instanced in *Athanasius*, and justifies his Fleeing; because the *Emperour* was incensed, and enraged against his person, and he was willing to returne when God should give occasion. I might instance in all these, but I will only instance

in that if they Flee being willing to returne as God gives occasion.

As Saint Paul and Barnabas in *Acts*, 14. if you compare it with that in Chap. 13. They Fled two or three times from several places, and yet when there was respite they returned again to the very same places from whence they Fled, In Chap. 13. 14. They came to *Antioch*, there the Jews stirred up the devout and honorable Women, and the cheif men of the City, and raised persecution against them, and expelled them out of their coasts: being persecuted, from thence they came to *Iconium*, where they sped as before in Chap. 14. 5. From thence they went to *Lystria* at the begining of the verse where at first they thought them as Gods, but afterwards so malicious were those of *Antioch*, and *Iconium* that when they heard they were at *Lystria*, they came to persecute them there: so in all these three places they were persecuted even to death. Yet at verse 21. they returned again to those three places: thus you see the practice of the Apostles, But if the relation be broke between minister & people, then they may depart.

In the time of persecution the case is more difficult, it is not so difficult for a Minister to leave his people in regard of sickness and weakness of body, as in the time of persecution: and he is more bound to stay with them in the time of persecution; then in the time of sickness. Christ says the hireling when the Wolfe comes be Flyes from the Sheep: A true Shepheard undertakes to venture his life against the Wolfe; and for him to avoid that danger he undertakes, that must needs be unfaithfulness, *Jacob* was content to watch his Sheep in the night, in the frost and cold, as well as in the day, and in summer time The scripture doth not say if a Lyon come he is a hireling that shal Fly away; if the danger be such, as nothing but a miracle can preserve him, and his life may be more useful to the Church in another place, then to lay it down there, then he is not as an hireling, but as a wise Shepheard may avoid danger

Chap.



CHAP. 12.

Containing the eighth particular, to wit, Answering some objections made against flying. ob. 1. Men may not leave their country. Answ. in two particulars. ob. 2. Should none stay to suffer. Ans. ob. 3. God Allsufficient to help in greatest dangers. Ans. ob. 4. Fleeing a ceasing to give testimony to the truth of God. Ans. ob. 5. Many of Gods servants had power to fly, and did not. Ans. ob. 6. What shall become of those left behind, if they are forsaken by men of ability. Ans. ob. 7. If men would master their feares, and stay a while, the cloud would blow over. Ans. Ninth particular. Directions for ordering our selves when we do fly. 1. Leave as little guilt behind in the place as you can. 2. Carry your selves so that the name of God may not suffer in the place to which you flee. 3. Behave your selves as exiled people, as men mortified to the things of the world. 4. Get a consented frame of heart. 5. When you are delivered keep your selves in the fervency of your spirits. 6. Let those from whom you flee have your prayers.

AND now I come to the Eighth particular to answer some objections that may be made against this

Objection, 1. It may be said men may not leave their country.

Answer, We know a mans country may be left on many occasions as for merchandising, to get estates to maintaine their families, so Ruth and Abraham and his Sonne did: For learning as the Queen of Sheba

Sbeba did; surely then for Religion: It is true if we see any opportunity of setting up Religion in our own Countrie, we are bound to set it up there rather then any where else, but if not we may leave our country, as the Eunuch travelled and left his countrie to come to *Jerusalem* for Religions sake. Besides;

God hath a great work of providence in scattering his people, and had it not been for persecution it is not like, the word of God should have been spread abroad in divers countries.

Objection, 2, But should none stay to suffer.

Answer, For this we are to know that fleeing is a suffering; and if it be examined to the bottome, many plead with others to stay to suffer, and the bottome is because they are loath to suffer so much presently; as the departing from their country, and shops, and estates is. *Peter Martyr* in a treatise of his about fleeing from persecution, gives a notable answer to those people, and hath a pretty expression to set out the temper and humour of those people. It is like to many that are diseased, and the disease is such, as there must be the cutting off of a Limbe, or the induring some great extremity to cure is, one that is delicate and loath to endure hardship; if he can but get any one to plead his cause that this is not the way to cure this disease to put the patient to such pain, it may be cured by more gentle means, and it were better for to venture with more gentle meanes then to cut off a Limb, now some through their loathness to indure some present certain paine will venture to have it cured with more gentle meanes, though at length it cost them their lives. So some because they are loath to indure so much certain present trouble as to part from their Countreies and Estates, they rather venture with more gentle meanes, when as many times they grow to deny the truth, and

to defile their consciences with superstitious things, and shamefully to subject them unto others.

But why do not they stay to suffer; may be their time is not come (as Christ saies in another case) if they had seen their time come they should have been as willing to stay as others,

Again, if they should stay they should shew themselves unthankfull for the providence of God in opening to them a doore, to enjoy the ordinances otherwise.

Again they dare not stay because they should tempt God, and trust in their own strength: if they should stay and have not Gods call, they could not expect Gods strength, and they know their own weakness.

Objection, 3. But is not God Allsufficient and able to help in the greatest dangers.

Ans^{er}. 1. Certainly if it were compared who trusts in Gods power most, I beleeve it may be found that those that do fly to avoid danger have more exercise of their faith in trusting in Gods power then many that stay and plead in that manner, as if so be we had not much need of the power of God for to support us and releeve us, and the trusting in Gods power for that, is as much as an ordinary, Yea, a strong faith is able to do.

2. Again we must take heed of stretching Gods power to work according to our minds, God hath power enough for the releife of his people, and he will put it forth for the defence of his people, but if we wil think to bring Gods power, to work for our wills, it is not beleeving but presumption: if God will put forth his power in the upholding that way that he is in: Who art thou man or Woman, to think God should put forth his power in the upholding thy way?

Besides God will put forth his power in the use of means.

Object.

Object. 4. But then we leave to give Testimony to the truth, and is not the giving Testimony to the truth of God more worth than our estates?

Ans. 1. Fleeing is giving witness, and those that plead against it are loath to give so much witness, for a man to leave his estate and Country for a truth is not that witness?

2. Besides being absent they may by their writing, or by their practice give witness, & they may be reserved to give witness further.

Object. 5. But many of Gods deare servants (as the Martyrs) had power to flee, and they would not.

Ans. 1. To that I answer first, may be there were many engagements upon them, God did not loose all the ties they had.

2. Besides, secondly, much doth depend on circumstances which a Christian that is faithful by comparing one thing with another may see in which most of Gods glory is.

3. It may be they felt some extraordinary work of Gods spirit in them, in a way of assistance, and comfort, and emboldning of them, so as their example cannot be drawn into a general rule.

Object. 6. But what shal become of those that are left behind, if others that have abilities forsake them?

Ans. 1. To that I answer first by the example of those that fly, what to do if God open a door, But if it be said they cannot Flee, To those I answer.

2. Secondly, though they cannot Fly they may be confirmed in a truth by others, that do depart and are willing to suffer to much for the truth in their depart-

tures, and that more perhaps than they would have been by many exhortations.

3. And Lastly, I answer, if God shut the door against them that they cannot flee, and open the doors to others though their parts and graces be weak; if they be faithful they may comfortably expect, that God will provide for them and come in with more blessings and more assistance, than those that have strong parts and strong graces could have expected, if they had not taken the way that God opened for them.

Object. 7. But if men would stay a while the clouds may blow over, but they are fearful and cannot stay.

Answer. To that I answer, we should be glad of that, that those that abide may enjoy so much as we do, and bless God for it, and shall not enjoy them at all, but though this should be, yet it is not enjoyed for the present. And if it be the enjoyment of the ordinances one year we should account it more than should countervail the loss of our estates all our lives. And thus we have finished the eight particular in answering this case of conscience, but that we may further direct christians in this, there are divers notes for the ordering of our selves when we do Fly. When we are put into fear by man, and caused to Fly, we must shew it as a work of faith; and therefore let us learne so to order our selves in our Fleeing, and when we are Fled from danger as it may appear it was a work of Faith: as,

1. When any are put so Flee danger, let them be careful they leave as little guilt behind them in that place they Flee from as possibly they can, let them labor to purge out the guilt they brought on that place as much as they can, for there are none that have not only brought guilt upon their own consciences, but upon the place where they lived, and consider whether that were your care to remove the guilt from the place, and if it were

were not our care, now we are gone, let us mourn for our sins, so as they may not bring judgment upon the place.

Again, in the place into which we are Fled let us labor so to carry our selves as the name of God may not suffer among us, that they should have occasion to say, *these are the men that Flee for religion, do they live as such?* but let us labor so to walk as they may say, *these people that make conscience of their waies, surely they did come for conscience sake; Their ways are according to that they profess.* We have a notable expression of some that came from another country for religion, and yet walked so offensively, as the name of God suffered much by them that the heathen said, *These are the people of the Lord and are gone forth out of his land,* Ezekiel. 36. 20. we dare not say we are among heathens, but when they were among heathens they profaned my holy name says God: and so many Fleeing from their own Country, profane the name of God in another Country, that give occasion to the people among whom they are Fled to say, *look here are some that are gone from their own Land, that profess themselves to be the people of the Lord, and to Flee for religion, look what kind of people they are;* thus Gods name is profaned, let us take heed that we give no such occasion to the people with whom we live to say, *these are the people of the Lord that are Fled for religion.*

3. We should be careful to behave our selves, as those that are Fled for religion, as exiled people, to be mortified to the things of the world, and to be content with any condition that God shall call us unto, that we repine when we meet with any trouble? that were an argument we had too too delicate spirits when we Flee from great danger and yet think we should meet with no trouble at all.

4. When we are Fled, we should labor to get our spirits into a contented frame, and walk in subjection unto God, and give God praise, as if we were in the

greatest prosperity that we could have been in, in our own Country; we should not have our hearts dulled with any inconveniency but keepe up our spirits free in the service of God; It is a notable expression we have of David if you compare two Psalms together, *Psalm 57.* with the *108.* and the *57. Psalm* was when he fled from Saul, and was in the cave, but mark how Davids spirit was kept up, he was not dulled and stupified as many are, that come from delicate houses and are faine to live in Sellars and blind holes, their hearts begin to rise, Oh! the fresh aire, and brave living that once they had: David was so, and yet his heart was kept up; *In the shadow of thy wings wil I make my refuge*, a poor dark hole he was in, and he counted that dark hole the shadow of Gods wings, againe I wil cry to God most high, though I be brought low and meane I have an interest in this high God, and wil cry to that high God, *unto God that performeth all things.* Had God performed all things for David? God promised David, the kingdom, and Davids brought into a poor hole to shute for his life, and yet David sayes he wil cry unto God that performeth all things for him: *He shal send from Heaven, and save me*, though I be in this blind place, the God of heaven regards me, and shal send from heaven to save me, *vers. 5.* Be thou exalted above the heavens, let thy glory be above all the earths, *vers. 7.* *My heart is fixed O God, my heart is fixed, I will sing and give praise:* al this was when he was in the Cave, if you compare this with *Psalm 108.* which was a Psalm of thanksgiving, and rejoycing that he made upon his deliverance, and the same expression that David had within the cave, the same expressions he had when God had fulfilled his promises, and he was Blessing his name for his great deliverance: noting thus much, look what temper of heart we should have in the enjoyment of the greatest mercies, we should labor to have that temper of heart in our submissions unto God when we are fled from danger.

5. Again

5. Again, let it be our care when we are delivered from the danger that we apprehended our selves to be in, to keep our selves in the fervency of our hearts, and spirits for God, and in the fervency of our love unto God and his truth as we had in danger. Many when they are in danger of their enemies and afraid of them, their hearts are in a great deal of fervency, and zeal for God, and his truth; and if they can get a few together to fast and pray or hear a Sermon repeated, how do they rejoyce; but when they are in safety their hearts are dead and Flat, and if they meet together to pray or to commune about the word, their spirits are not so fervent as before, the Lord keep this from us.

6. Again, let us labor to do al the good we can to the place which we are Fled from, by our prayers, or any other way we can; as the people of God, when they were from their own country; yet they would remember Jerusalem: so ought we to do, for we are much bound to God for it, in regard of the good we have received in it.

7. Lastly, let us labor to make that hiding place that God provides for us to deliver us from danger, to be but a preparing place for greater danger: let us not think because we have avoided some danger and are in some safety, that al is well, but this should be our care that those places that are our hiding places to hide us from some danger, should be our preparing places for greater dangers afterwards, and thus using these directions we shal honor God in our Fleeing, and shal not have cause to repent us. And thus we have done with that argument, the answering the rate of conscience about Fleeing.

CHAP. 13.

How the Heart may be taken off from the fear of man. First, it is against the solemn charge of God. Secondly, It is an Idolizing of the Creature. Thirdly, It becomes not the State and Spirit and profession of a Christian. Fourthly, It dishonors God, and the Cause of God. Fifthly, It mightily heartens the enemies of Gods people. Sixthly, It is threatned as a great judgment of God upon a people, Seventhly, The evil effects of the sinful feare of man. 1. It distracts our thoughts. 2. Weakens the heart. 3. Eates out the true feare of God. 4. It indisposeth us to any service. 5. Insnare a Christian. 6. It causeth other desperate fears. 7. Procures the judgment of God in our destruction.

A VVord of Exhortation, How the heart may be taken off from the fear of man.

There are two things that yet remain in this point, namely, to labor to take off the heart from the fear of man, or any danger, by shewing the evil that there is in the sinful fearing of man, or of any danger that may befall us: Secondly, by laying down some means to bring off the heart from creature fear.

First, A Christian must take heed of sinful fear of man, and not to fear any creature in an inordinate sinful way, for there is much evil in it, more than we are aware of.

1. In the First place, It is that which is against so many solemn charges of God, whereby he charges his people against this to take heed of it as a thing that would be exceeding displeasing in his eyes, I scarce know any thing in scripture that God doth in a more solemn way charge his people to take heed of, then this; as
that

that place In *Deut.* 20. 3. Mark what several words God hath, let not your hearts faint, fear not; do not tremble, neither be terrified, and so in *Isa.* 41. 13. 14. *Fear not, will help thee, fear not thou worme Jacob:* though thou thinkest thy self a worme fear not, and so he goes on in that chapter using many arguments, and giving many cavaets against fear. So in *Shutt.* 10. in a few verses you have two or three several expressions against fear, vers. 26. *Fear them not therefore,* in vers. 28. *Fear not them that kill the body:* and in vers. 31. *Fear ye not therefore:* this shews our natures are subject to sinful fear, we are dul enough to the true fear of God, but to the feare of man our natures are exceeding prone: now that which is against so many solemn charges of God, that must needs be a very great evil.

Secondly, The fear of man, and of the creature, is an Idolizing the creature, giving that to the creature which is due to God; and as we set up the creature in the place of God, by loving it, desiring it, trusting in it, and rejoicing in it, in an inordinate way; so by fearing it, yea fearing of it in a sinful way inordinately, not in subordination to God, is an Idolizing the creature in a special manner, because the affection of fear is a mighty powerful affection, and darws the Heart mightily after it; and therefore God gives great charge that he himself should only be feared in *Isaiah*, 8. 13. *Sanctify the Lord of Hosts himself, and let him be your fear, and let him be your dread.* So that to fear the creature fully, is contrary to the sanctifying of Gods name, and against the special worship that God challengeth to him selfe, and therefore in vers. 12. He would take off their hearts from the fear of man, and the fear of the creature. *Say ye not a confederacy, to all them to whom this people that say a confederacy, neither fear ye their fear, nor be afraid.* The fear of God is put for the whole worship of God, for one to say I fear the Lord and worship the Lord, is all one? They are taught my fear by the precepts

cepts of men, they are taught my worship: *Isaac* was sayed to fear the name of God because the special worship that *Isaac* rendered to God was the fear of his name, and if the fear of Gods name be such a special part of Gods worship, for this to be Given to the creature not in a way of subordination to God, that is a great evil.

Thirdly, In the third place it is that which is exceeding unbecoming the estate, and spirit, and profession of a Christian.

1. It is unbecoming the Estate of a Christian. What is the estate of a Christian? It is a rayled estate, higher than the estate of the world, but this makes their estates low, for it subjects them to the lusts and humors of men, we need not fear what man can do when he walketh not by the rule, and when he abuseth his power, it is his lust, and when we fear sinfully we subject our selves to the lusts of men, and it is against the rayled estate of a Christian to subject himself to the lust of any man in the world, we must be subject unto the power of man according to Gods rule, but be subject unto the lusts of no man though it were the greatest Monarch in the world. The estate of a Christian is a rich and established estate, but this fear makes it uncertaine, as if he had nothing to rest upon; The estate of a Christian hath many priveledges; but this makes it seem as if there were no good to make up the least evil. The estate of a Christian is such as all the attributes of God work for it, the power, and wisdom, and mercy, and truth of God: But this sinful fear shews as if we had nothing to help us in our straights and distresses. The estate of a Christian is such as must make account of a great deal of trouble in his way, but this sinful fear shews as if we promised to our selves nothing but ease and contentment to the flesh. The estate of a Christian is such as hath gone through a great many fears before, other manner of fears than the Creature can cause; the feare of the wrath of God, and the

the stroke of Justice, and the Curse of the Law, but this sinful feare makes it seem as if we had never been acquainted with such feare.

It is unbecoming the spirit of a Christian 2 Tim. 1. 7. *We have not received the spirit of feare, that unbecoming a Christian.* The spirit of a Christian is a raised spirit, this is a low spirit, The spirit of a Christian is strong, this is a weak effeminate spirit; The spirit of a Christian is raised upon high principles; this is from base principles; The spirit of a Christian is an ingenious spirit, this is a mean spirit discouraged upon every little danger; The spirit of a Christian is full of love, this is full of jealousy. The spirit of a Christian is a Clean spirit, this is a polluted spirit conscious to it self of abundance of evil.

Thirdly, It is unbecoming the profession of a Christian; a Christian doth make profession of special interest that he hath in God, and in the Covenant of Grace and the promises of the Gospel and to be daunted with every little feare is quite cross to this. And therefore thats observable of Ezra; Ezra, 8. 22. When he had made profession of Gods being with them, he was ashamed to aske of the Kings band of Souldiers: he was ashamed to do any thing to shew that they feared the enemy; and so when a Christian that profess interest in God, yet have such base sinful feare, this is mightily against the profession of a true Christian.

Fourthly, A sinful feare is that which much dishonors God, and his Cause, a great dishonor it is to God to have his people so affraid of every danger, it is a dishonor to his power, his truth, his faithfulness, and his care over his people. It is a dishonor to God, and so in that respect it is contrary to the sanctifying of Gods name, and therefore you shal observe, where the Lord chargeth his people with sinful feare; he charges them also that they did not remember him. Isa. 57. 11. *Of whom hast thou been affraid, or feared; hast thou been*

lyed and hath not remembered me: where there is sinful fear it takes off the heart from God, as if there were no God in heaven to help a Christian. Therefore it was *Nehemiah* in *Nehemiah*, 6. 8. Would not be afraid when the few of us sought to make him afraid, because it would have been a dishonor to God, and his cause.

Fifthly, Besides sinful fear it is that which doth mightily hearten the enemies of Gods people and disheartens Gods people, it makes the enemies of Gods people so much the more bold; the fear of an enemy heartens an Enemy, as *Gideon* when he came to the Host of his enemies, and heard their communication that they were afraid of *Gideon*, then he was so much the more heartned; and so the spies that went to the land of *Canaan*, when they heard that the fear of them was amongst the people this heartened them, and so when one knows his adversary is afraid of him, he will be heartned; a dog will follow another, that runs from him. And this discourages the people of God when they see others afraid in the cause of God.

Sixthly, It is a great evil, because it is that which is threatened as a great judgment of God upon a people, it is not only a sin but a punishment for some former sin, in *Deut.* 28. 65. 66. This is Gods judgment against wickedness, and therefore a sore, and great evil that Christians should come to be upon them; if the spirit of fear be upon them.

Seventhly, The evil of it appears in the evil effects that proceed of it upon our selves: as.

1. The distraction of our thoughts and therefore the word that is translated *Rash*, in *Isa.* 32. 4. It signifies *Fear*, because it doth distract the thoughts of people, and makes them so they know not what, it is reported as an excellency that was in *Alexander* and *Cesar*, and other valorous spirits, that they were in the time of danger able to command their thoughts, and so consult and manage any business, for usually fear distracts ones thoughts.

2. Again,

2. Again it weakens the heart exceedingly, though a sudden fear may cause some strength, and the putting forth of the spirit, yet usually it doth weaken the spirit; In 1 Cor. 2.3. *Weaknes and Fear go together, & in Deut. 20.3. Fainting of spirit and Fear go together.*

3. Fear of man is that which doth exceedingly eat out the true fear of God, as love of the creature eats out the love of God, and joy in sinful things eats out the true joy in God. So fear of the creature eats out the fear of God. In Isa. 57. 11. *Of whom hast thou been affraid, or feared that thou hast lied, and hast not remembred me, as if God should say my fear and the fear of the creature cannot stand together.*

4. Sinful fear makes one altogether unfit for any service, to be used in any employment for God. In *Judg. 7. 3.* God gives a command to the people by whom he would do great things, that *all that were of a fearful heart should return back again, as if God should say they are not fit for me.*

5. *The fear of man is a great snare, 29. Prov. 29.* It brings a man to many sinful courses, and shifting ways and to commit sin against God in Isa. 57. 11. *Of whom hast thou been affraid, or feared, that thou hast lied: many servants when they have done any thing that they are affraid of the displeasure of their Masters or Mistresses, they are affraid and lie, and so in such cases, when as people are possessed with the fear of man, they will take any sinful courses, and lie to avoid danger you know what the Psalmist says in Psalm 119. The fear of the Lord is clean, but the fear of man is very impure, the fear of God purgeth the heart, but the fear of man defileth the heart and exceedingly pollureth it I was affraid says Saul of the people and I obeyed their voice. In 1. Sam. 15. 24. And to many in Scripture were convinced that it was Christ, but they were affraid and did not confess him in John 8. 12. 42.*

6. The fear of the Lord is the beginning of wisdom, and the fear of man is the beginning of unbelief.

in that it brings most desperate fears; if you give way to the fear of any creature, to fear any danger and so to avoid it in a sinful way, you bring your selves by this means to most desperate fears: As it was the desperate condition of *Francis Spira* when he was affraid of those that had power over him and so denied Christ against his conscience, Oh the dreadful horrors of conscience that he was sncke into; and so it is usual, for men that wil baulke the waies of God against conscience, when their consciences are enlightened, their hearts are Burdened with such fears, as they cannot stand under them, & other manner of fears then the fear of man, in *Jer. 1. 17.* God says unto *Jeremiah* be not dismayed at their faces least I confound thee before them: it is the same word that is translated before, dismayed; do not fear least I fear thee; be not dismayed least I dismay thee, and to reconcile both translations the meaning may be, do not fear least I so fear thee as to confound thee with fear so that you see this note is clear. By fearing the creature, fearing danger, we come to plunge our selves into the most desperate fears of al; And let this be a warning from God to us all, be not dismayed and affraid in any way of God, least God fear you in another manner, take heed you be not terrified least God terrifie you, many dreadful examples we have how many upon their sick beds, and death beds, have had dreadful fears, that they have done things against conscience out of fear.

7. And the last evil that wil come upon us in sinful fear, is the judgement of God in our destruction in *Hev. 4. 21. 8.* Amongst those that shal be cast out into the lake of fire and brimstone are the fearful, and therefore we had need take heed of sinful fear and make God to be our only fear.

But now that we may conclude this argument in a word of Exhortation, a sinful fear is a most dreadful evil, so the true fear of God is a most precious Jewel in *Isa. 33. 6.* The fear of the Lord is called the treasure

fire

sure of Gods people, sinful feare hath a creature of evil, and therefore to be avoided; O then let us take heed of sinful fear of the creature, as the Lord by the prophet *Isa. 53. 4.* Say to them that are of a fearful heart be not affraid, do not plead and say I am of a fearful nature says God, say to them that are of a fearful heart be not affraid: so say I to you that are the people of God, in the way of God though you be by nature fearful, you that are of a fearful nature be not affraid what soever your natures have been, yet if your hearts have been brought under the power of the Gospel, now there is a spirit of magnanimity put into you; Give me says *Lactantius*, (speaking of the power of Christian religion upon the hearts of men) a man fearful of pain of death. & if once Christian Religion prevails in his heart, he shall presently contemn crucifying fyre, yea that cruel torture of *Phalaris his Bull* in which that cruel tyrant delighted to bear men roare being put into it when it was made burning hot. In the Epistle of Saint Peter, you have the the holy Ghost directing his exhortation to women who are naturally feareful: *Peter, 3. 6.* Whose daughters you are as long as ye do well and are not affraid with any amazement: it seems very strange at first view, how the Apostle brings in this to women. It is brought in thus: First if you consider *Sarah* and as the wife of *Abraham*; *Abraham* was to go out of his own country and was like to meet with many dangers and difficulties and to suffer hard things; and this is the Commendation of *Sarah* and shee is set before all Christian women as an example, that though shee was a woman, and so by nature Fearful; yet shee was not an hinderance to him, she was not affraid with amazement, shee overcoming the natural Fear of her sexe by her Faith and it is a notable note For Women, when God calls their husbands to go out of their country, may be they would go but their wives are affraid of the Sea and of difficulties and they are hinderances to them: but if you would be daughters

daughters of Sarab, you must be daughters in this, not to be affraid with amazement, you should be true yoke-fellows to help them in that worke, & not to hinder them with passionate fear. Further whose daughters you are this is spoken to Christian women, now then many had Infidels to their husbands, now the Apostle would have them imitate this example of Sarab and by faith to go beyond their sexe, may be their husbands would threaten them; if you do thus and thus, you shal live such and such an uncomfortable life with me, this might discourage many, and hinder them in their way, how shall I be able to live with such a one that shal always be crossing and vexing of me because of such and such waies that I take; therefore the Apostles instance in this particular, if God have revealed his way and truth to you, whatsoever difficulties you are like to meet withal be not affraid with amazement. Again they living in those times, whether they had good Husbands or bad, they were like to suffer persecution: and now might they say how shall such poor women as we; that are weaker usually then men, be able to lie in prison or Burn in the fire? this would bring down the spirit of the strongest man. The Apostle therefore directs this to women, be not affraid with amazement, you have a strong God to be with you in whatsoever you are called to suffer. There are many Gracious promises that we find in Scripture that there is a time coming when God will deliver his people from the fear of man that wil be a blessed time, for much evil doth come to the people of God by the sinful fear of man, and we should labor to fulfil Gods promises what we can. In Isa. 54. 11. God promises. *O them afflicted, tossed with tempest, and not comforted, behold I will lay thy stones with sayr colours and lay thy foundations with Saphires; where was this promise ever fulfilled? the condition of the Church shal be very Glorious; that God wil lay the foundations with Saphire, and the stones with sayr colours; we use to lay the foundation*
with

with rubish, and ordinary stone, but God will lay it with Sapphires, vers. 14. In righteousness shalt thou be established, thou shalt be far from oppression; for thou shalt not fear, and from terror, for it shall not come near thee: So in Jeremiab 23. 4. I will set up Shepherds over them, which shall feed them, and they shall fear no more, nor be dismayed: many people have Shepherds over them but they are affraid they should be taken away, but then they shall have Shepherds and shall not fear, in Jer 30. 10. 11. and vers. 46, Chap. 27. There is a blessed condition of Gods people, and the more it is fulfilled to us, the more Glorious shall our condition be. And this is an observable note, that I have met withal that some have concerning that place in Cant. 8. 4. I charge you O Daughters of Jerusalem that ye stir not up nor awake my Love till He please: In the former part of the Book in Cant. 2. 7. And in Cant. 3. 5. The Church charges after another manner, I charge you O ye daughters of Jerusalem by the Roes & Hindes of the field, that you stir not up nor awake my Love until he please: But in Cant. 8. 4. The Roes and Hindes of the Field, are left out, only she charges them, Not to stir up her Love till he please: What is meant by stirring up her beloved? And what is meant by the Roes and the Hindes? Stir not up my beloved till he please, that is when the Church is brought into any comfortable condition, there is a charge that they do nothing to alter that condition, to make it more uncomfortable; not, to stir up Christ so stir up Christ so as to displease him. But the charges by the Roes and the Hindes. The Roes and Hindes are tearful thy creatures, that will run away from every little motion, so some estates of the Church are such, that many would come to joyne, but if they saw the least danger, or commotion they would presently run away, and then the charge runs thus, you that are the Church of God, when God hath granted any prosperity and peace, take heed you do not take such a course as to loose

loose your prosperity, because many are looking at you and would joyne to you that are of fearful hearts and are not so established as to venture upon dangers, and troubles and therefore if you cause disturbances, and Christ be stirred up before his pleasure, those that stand by that are of fearful natures, will be afraid, and they will Reason, we thought to have joynd with them, but we see what troubles are like to be among them, and these are the Roes, and Hindes that gettreate: but now afterward the Church came to be in a more established condition, and those that God intends to bring into his people should not be of such fearful natures, and therefore in Cant. 8, he leaves out the Roes, and the Hinds and says take heed what you do: indeed now there is no such danger of fearful natures, those that God will bring in they shall come through danger, and through trouble, they will reason there hath been troubles amongst Gods people ever since the beginning of the world, and they will not go back because of them, yet take heed of troubles and disturbances:

Now there are many especiall means to help against these fears, as

1. Labor to take off your love from the creature and you will not have much fear, Says an ancient *be that hath nothing in the world that he loves, be that nothing in the world that he feares*, for the foundation of all fear is love: According to the degree we love any thing so we fear the contrary, let us but mortify our love to the creature and we shall mortify the fear of the creature,
2. Let us get and keep our interest in God, and that will keep us from the fear of the creature.
3. Let us labor to see clearly that the cause we are in is Gods Cause.
4. Look to the call of that cause, though the cause be good if we have not as all to that cause, we cannot be helpt against Fear.
5. Labor to bring your Hearts to count it Honor, and Riches, and pleasure enough to be employed in Gods service

service any way, whatsoever comes of it, if I should endure such and such troubles in it, yet the wil of God be done, God calls for my estate, and liberty, and comfort to be employed this way, and that is enough that any thing I have may be employed in Gods way, and if it be lost in Gods service, it is well lost, if the Heart be brought to this disposition, it will not fear the loss of any thing.

6. Keep the conscience upright in Gods way, *Job, 1. 1. 14. 15.* *If iniquity be in thy hand put it far from thee and let not wickedness dwell in thy tabernacle, for then shalt thou lift up thy face without spot; yea thou shalt be steadfast and not fear:* When the Heart begins to decline in the least degree, then it is filled with Fear.

7. Keep a close and ful and comfortable communion one with another, let there be no fear with one another, as that is a notable place *1 Cor. 16. 10.* Concerning the care of Saint Paul over Timothy, because he was young, and so weak, *That he might be with the Church without fears.* As a means to help Timothy in his way against whatsoever troubles he met abroad, so whatsoever dangers there be abroad in the world you will find this a notable means to strengthen your hearts to be without fear of all the world, to keep close one with another.

8. If you will needs fear, fear prosperity rather then trouble: and indeed there is more cause to fear our ease and our prosperity, then to fear any trouble in the world, there is more cause to fear the favors of men, then their threatnings, there is more cause to fear the world when it comes like a Fox, then when it comes like a Lyon, the joys of this present world are to be feared by a Christian: now Christians fear altogether present adversity, but you should labor to fear prosperity.

9. Lastly, consider how little good, fear of any creature will do, it will never a whit free you from the

evil you fear. But rather bring it sooner, as when Peter was affraid of the waves, and affraid of sinking, did it help him? No, it rather brought the waves upon him, and so in trouble your fear cannot help you, and deliver you but bring trouble sooner upon you. And therefore that is an observable note, the difference between *John* and the other disciples, when Christ was apprehended *all the disciples fled*, except *John*, and *John* stood when he was in the Priests Hall, and when he was upon the Cross, he said to him *behold thy Mother*, so that he was not affraid of his life, now their was not one of all the Disciples that fled for there lives, but dyed violent Deaths, and their lives were taken away, and *John* that did not flee, lived fourscore years after Christ, and continued in his ministry. So that you see God many times will preserve such as are least affraid, and let such as are affraid, fall into the trouble that they are affraid of, at that time they are affraid or afterwards; And thus we have finished the second Doctrinal conclusion from these words, that faith cures sinful Fear.

Chap.



CHAP. 14

Another Doctrine. Much difference between Gods peoples spirits at several times, Illustrated by examples. Reasons, 1. From the different dispositions their hearts are in to receive truths. Which proceeds from Three Causes, First, the abatement of the strength that is opposite to that truth. Secondly, The stirrings or activity of those habits which are suitable to truth. Thirdly, The prevalences of self-Interest. Reason. 2. From the different representations of Truth. Reason. 3. Because the Graces of men do not burn so cleerly and purely at all times. Reason. 4. From the weakness of Grace, the parts and members of it are not consolidated. Reason. 5. Because our hearts are sometimes filled with more heavenly consolations then at other times. Reason. 6. From the different breathings of the spirit of God. Reason. 7. Because men have sometimes a more clear and distinct sight of their call to suffer then at other times. 3. Particular directions in this Case. Reason. 8. The different tempers of mans Body. Reason. 9. From the difference in the encouraging occurrency of Gods providence.

VEE come now to the next Doctrinal conclusion which was raised from hence, there was a time when Moses was affraid, he did forsake Egypt out of fear; now Moses by faith did forsake Egypt and was not affraid; The Point is.

Doct. *There is a great deal of difference between the Spirits of Gods people at some time, from that they are at other times.*

Now *Moses* seems to have further courage and strength then formerly; we have many examples in scripture, and dayly experience of this that there is a wonderful difference between the spirits of Gods people at sometimes and at other times, As *Elijah* was a man of mighty courage that could look *Abab* on the face, and when *Abab* said, *art thou he that troublest Israel*, nay(saith he) *it is thou and thy Fathers house*, at another time he fled from *Jezabel*, and God said to him, *what dost thou here* *Elijah*, art thou fleeing from a woman that but the other day hadst such a courage : And so *David*, there was a time when *David* was affraid; and behaved himself with much folly in his fear, as in the change of his behavior before the King of *Gath*, at another time as in *Psalm*. 23. *He would not fear what man could do unto him, though he walked in the vally of the shadow of Death*. And so in many *Psalms* you have his heart mightily dejected in the beginning of the *Psalm* and before he had done mightily raised : And so *Abraham* sometime he had mighty strength and confidence of his Faith, at other times his faith failed him, and he was fain to equivocate, and shift for himself, And so *Jeremiab* God said he would make him *as a Brazen wal*, and he would give him a spirit of courage, at another time *Jeremiab* was mightily dejected because of the reproach he met withal, and he would *speak no more in the name of God unto the people*. And so *Peter* there was a time when he was affraid of a poor damsel, at other times who so bold as *Peter*, as in *Acts* 2. 14. And so *Joseph of Arimathea*. he was a disciple of *Chrift* but secretly for fear of the Jews, but afterward

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he came boldly and begged the body of Christ at Pilates hand; And so Nicodemus he was convinced that Christ was a great prophet of God, and much Good might be got by him, but he was affraid of the Jews, and came to Christ by night, afterward he went with Joseph to begg the body of Christ, and appeared publicly for Christ, and so Paul. there was a time, when he was let down in a basket for fear, and he shifted for his life that way, but afterwards what abundance of courage had he. And so in after times many of the martyrs, sometime what mighty feare was upon them, and afterwards what strength and courage had they. As Biliney, that blessed Martyr; (as Latimer speaks of him) he was in greivous perplexity, that those that came to apply any promises to him, did as it were strick daggers to his heart, afterwards he suffred a glorious martyrdom, and had abundance of Courage, as may be read in his story. And so Saunders when Doctor Pendleton came to him to strengthen him, says he, *will you that have put your hand to the plow now give in, and you that have left Antichrist wil you now follow him?* Saunders, could not but have much fear that he should forsake Christ, but so it fell out that Pendleton fell off shamefully, and Mr. Saunders suffered and had abundance of Comfort, and Courage. And so Mr. Glover when he was in prison after he was condemned he had much fear, and a spirit of heaviness, yea the morning that he was called out to the stake he was troubled with doubtings, till he came to the sight of the stake, and then he had abundance of courage and Joy: These are the examples; but now the reasons.

Reason, 1.

The first, Reason of the Differences of the spirits of Gods Servants is from the different disposition that their hearts are in for their receiving of the truths of God at some

some time, from that they are at other times; that it is even to admiration sometimes to consider, that such a truth that there is but a hint of it Given at one time, shal have such power upon their hearts as shal mightily prevail with them, they shal easily entertaine it, and easily be convinced by it, and overpowred with it; at another time when there are strong arguments, to bring the truth a great deal more powerfully, and fully to the heart, it vanisheh and comes to little: we use to say; *Whatsoever we receive is received according to the disposition of the receiver*: what is the reason why people in the time of sickness are ready to heare of any truth, and ready to be convinced of it, and no wranglings and objections against it. If God come in their prosperity, and health with the same truthe, they are nothing to them, but wrangle, and object against them and wil not yeild and be convinced? The truth is the same but the difference is in the disposition of the receiver. And so in regard of the temptation to sin, sometime when a temptation to sin is presented, the heart presently closes with it, without examining; at other times through Gods mercy when temptation comes, it doth not so easily take, but a mans heart wil stand out against it, sometimes a mans heart is to the temptation, as tinder to the fire, every spark wil take hold, at other times the heart is as the three children, though they walke in fire. temptations, their hearts have not so much as the savour of them: There are three things that do cause the difference in the disposition of heart for receiving a truth of God or receiving a temptation to sin.

First, The abating of the strength of that which is opposite unto any truth, or unto any temptation, when as a truth comes to a man, there is in every mans heart something opposite to that truth, now if the strength of that which is opposite be abated that it doe not stir, the truth prevails with a great deale of strength; but if that which is opposite to a truth be work-

ing and stirring at such a time when they truth comes, then though it comes a great deal more strongly, it cannot prevaile: And so if temptation comes, and the principle that is opposit to that temptation be stirring at that time, a man can prevaile against it, but if a man have some principle of grace, and that ly dead when the temptation comes, then a great deal less temptation prevailes.

Secondly, That which makes a difference in the dispositions of the spirits of men for receiving a truth, or receiving a temptation, is the stirring or activeness of those habits that are sutable to a truth or unto a temptation: when there comes a truth presented to a man that calls for duties, service or suffering, if a man have principles sutable to the duty, and these principles be now stirring, then he can close with that truth and it prevailes powerfully. And so for sin if a man have seeds and habits of sin, and temptation come when these seeds and habits are stirring, then he closeth with it presently.

Thirdly, But the especial thing that makes the disposition of a man to receive a truth or a temptation different at one time from that it is at another, is when self is engaged in a business: As now take it in person or opinion; Suppose there is such a man or woman that I am any way ingaged to and serve my turn in; in any thing that is spoken for them or their commendation, I am ready to imbrace it; but suppose this man or woman do not serve my turn, but the ingagement is broke, then I believe the least evil that is spoken against them, when as I would not have beleevd ten times as much before, nor that there is more in them then before, but only the frame and disposition of my heart towards them is otherwise then before. And so in opinion: If a man hold an opinion upon which there follows some consequents that he did not see before, after he hath hold this opinion upon which such consequents

will follow, he seekes with all his might to maintaine it, not because the consequents are true, but because it is his opinion that he holds. Come to a man that is ignorant which holds an opinion, and tel him nakedly the consequents that will follow upon that opinion he holds, without any reference to that opinion, and he is mightily against them, but come another time and seeke to draw those consequents from that opinion which he holds, and he seek to maintaine them, which he would not do but for that ingagement he hath unto that opinion; but when a gracious heart finds this that al ingagements to men, and the world, and selfe are broken, and he gives himself to be engaged wholly in God, al that was self before in his credit, and liberry, and estate, and ease, and comfort, is put upon the name of God, the praise of God, the furthering the truth of God and his Gospel, then any truth of God that comes to the soule at this time, it prevailes mightily, because the heart is engaged in God and his truth: and indeed if so be we did understand aright, we should see more of our own good to consist in God, then in our selves; and this is the ground and principle of self denial, when as the soule shall come to see my good is more in God, then in my selfe, and therefore I will deny my good and comfort so far as it is in my selfe and I will seeke my good and comfort in God; and indeed no men in the world seek themselves more then the Godly, only the one seeks himself in himself, and the other seeks himself in God, the one is engaged to his self-ends and self-praise, and the other makes himself only engaged in God, and when a man comes to be thus engaged in God, then any truth prevails with a mighty strength more then before. And this is the first reason (which is a principal one) that causeth the heart, to be at a different condicion at one time, from that it is at another.

Reason. 2.

The second Reason is in regard of the differences of their presentations of a truth, though when we are indisposed for the truths come never so powerfully it is all one, but if the heart be fit in any reasonable manner to receive a truth, there may be a great deal of difference in the manner of the representation of a truth, sometimes the truth comes more clearly, and with more evidences, more particularly, more powerfully: Sometimes it comes with greater evidence of the spirit of God then at other times, there is not only a little gloss of a truth of God, but the shine of it, that a man cannot shut his eyes against it: Sometime the truth comes more particularly to the heart, God doth not only present a truth in the general to him that this is a duty Christians must do: but it shal come to the particular frame of the heart, and shal meet with every objection, and he shall find the secrets of his thoughts to be discovered and answered, so that the truth shal come like a key that is fitted to a lock; if you bring a key to the lock though it may be like the right key and as strong a key as the right is, yet if it be not indeed the right, if it miss but in one ward of the lock, never so little, you may spoil both the lock and the key, but you cannot open the lock though you have never so much strength, but come with a key fured to that lock and do but turn it, and it opens presently: So when it pleaseth God to come with his truth to our souls, we were backward and we heard many truths, but they did not meet with all our objections, and therefore it was stopped with some one or other, but afterward it pleased God so to dispose of things, and to bring the truth so fully to the heart, as it meets with every objection, and then the heart quietly yeilds, and therefore it is said *God opened Lydias heart*, Paul preached to others and had much wringing with them and could not prevail, but

but Saint *Paul* came to *Lydia*, and he prevailed presently, because God did so dispose of *Lydia's* heart as it was fitted to the truth Saint *Paul* spoke of: as many when they come to hear the word, cannot but say the truth of God hath met with me in every particular, and I have no secret objection in my heart, but it is answered, sometimes the truth comes more powerfully then at other times: as in *Isaiah*, 8. 11. For the Lord spake thus to me with a Strong hand, & instructed me that I should not walk in the way of this people, God did not only tell the prophet his duty, but he spake with a strong hand, so when God comes sometimes he tells you what you ought to do, but he doth not alwaies come with a strong hand as sometimes he doth: *Job*, 36. 10 He openeth also their Eares to discipline and commandments that they returne from iniquity: does not God command men at all times to returne from their iniquities doth not god command men in prosperity to return from their Iniquities, yes, but in the time of affliction ordinarily the truth comes with more commanding power, then he sealeth instruction as in *Job*, 33. 16. when people came to hear the word they heard instructions to do such and such duties, but those instructions did not come with command, they were not sealed, but in affliction God seals them, if a man see a writing and see the hands of others to it, it is something to perswade him to see others are of that opinion, but when he seeth the broad Seal to it then it comes with authority, and so when men come and hear the word of God, they think it is but our opinion, and cast it off, but in affliction those truths come with authority, and have the seal of Heaven upon them, and then they prevail, you have other manner of thoughts of them then before, but which Saint *Paul* spoke it was in power to the hearts of the people, and they could not resist the spirit wherewith *Stephen* spake because he was full of faith and power. So sometimes God speaks with so much power as they cannot stand

Stand out: we may see the different spirits of men by the different representation of a truth in our selves or in others, sometime when God pleaseth to convince us, and work upon us, we admire it our selves, did we not hear these things before, what was it that kept me from being convinced, I never was stirred before, and now methinks there is such mighty power in them as I cannot stand against them, what was the matter? and so in others: let there be two men, that shal go upon the same principles, and their ends shal be the same, and both their hearts shal be upright, and yet they cannot yeild to the same thing, because the same thing is presented to the one, one way, and he sees it clearly, and the same thing is presented to another, another way, and he cannot see it; And therefore it should teach us to have patience when we have to deal with such as do not see a thing clear. As when we come to a lock that we have not the right key, and we try, and it wil not open, we do not presently throw it away, but we think, it may be there is some dust in it, we pick that out, and try again: if it do not open, then we think may be we did not put in the key right, too far, or not far enough, and if it do not open then we think may be we did not turn the right way, we try again if it do not open then we think we did not turn strong enough: we try again, if it do not open then; we think may be we have not the right key, if I choose another key that would open it: Then we try again, if it do not open it, we are loath to loose the lock, we think may be there is some ward in the lock that is a litle bent, if that were mended it would do, or the key is bent, and rather then we wil throw it away we wil mend that, may be I have bent some ward, and a man wil reason al he can before he wil throw away the lock: So when you have to deal with others that are of another opinion, do not throw them away; reason this way, & that way, because there is much in ordering mens spirits, in the communication of a truth unto them, it is

not alwaies the evidence of a truth that is sufficient to convince, but the manner of presenting of the truth, and that is the second reason of the difference of mens spirits.

Reason, 3.

The third reason is because that sometime the graces of men do not burne out so clearly and purely as they do at other times, As in fire when you kindle a fire, first there is a great deal of smoke and we see little brightness in the fire, stay but a while, and the smoak will be consumed, and the fire burne bright: So in the graces of men and women, sometime there is a great deal of corruption when grace is kindled at first, a great deal of smother but grace continues and workes out that corruption, and it burns more clearly: So in the sun when it riseth in the morning it may be a great mist, but when the sun is up a little while it consumes the mist, and shines clearly: So Children when they are young may be they have many ill humors; afterwards their natural strength consumes their humors, and so they are more active and stirring; so though the Godly have not that disposition of heart to do that for God they should, yet when grace comes to burne more clearly they can do it.

Reason, 4.

Fourthly, As grace is mixt at first, so sometimes it is weak, the parts and members not being consolidated, and strengthened: when an infant comes first into the world if you expose it to the cold it is not able to endure it, which afterward it wil do, when the Joynts are set, and so young plants cannot endure that frost, which they wil do afterwards: And so Christians at first are as children, *carried away with every wind of doctrine*, til afterward they come to be more strong, and then they are fit for service. As Christ would not have his disci-
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ples called to fasting and praying, they were hard duties while they were weak, he hath this expression; *no man puts new wine into old bottles, nor sow a new peice of cloath into an old Garment, for the bottles will break, and the garments will rend,* in Math. 9. 16. 17. The meaning is do not bring unsutable duties to mens spirits; fasting and prayer is a duty but they are not strong enough for it yet, noting when people grow strong they shal be fitter for duty, service, or suffering.

Reason. 5.

The fifth Reason is because sometimes our hearts are filled with more heavenly consolation then at other times that does refresh the souls of Gods people as with new wine, that they can go forth as a Giant, call them to any duty, and they can go through fire and water. As for sin when a mans heart is warmed with sin and they have had delight and satisfaction in their sin, come and speak what you wilt against it and they can easily cast it off, and so for duty when Gods people have been warmed by duty, and their spirits are refreshed in Gods way, with what resolution do they go: and as that martyr Mr. Saunders sayd, *that which made the difference* in him was because God was pleased to come in with such refreshments to his spirit that he felt the consolation of God, not only upon his soul, but flow into his body; and that put a great deal of courage in him: And in the stories that I have read of Scotland Mr. Knox reports of a young man, of eighteen years of age, that suffered martirdome under the Bishop of Glasgow: and when he came to suffer he was mightily affraid, and thought to have recanted, and it pleased God that his spirit came in mightily to him at that time, and he fell down on his knees and blest God. Blessed Lord (said he) great is thy mercy to man kind; and to me poor wretch, that was like to forsake Christ my saviour, and put my self into eternal

eternal damnation, and now thou hast come with the consolation of Heaven, and hast filled my heart and now I am freed from those fears that suppressed my soul, let men do what they can I am ready. And to God sometimes comes to fill the hearts of his people with mighty consolations and that makes a mighty difference.

Reason, 6.

The Sixth Reason is because sometimes the breathings of Gods Spirit, not only in consolation but in assistance comes more fully then at other times: *The spirit of God bloweth where it listeth, and when it listeth, John, 3. 8.* Sometimes more fully, sometimes more scantily. Saies Christ in *Math. 10. 19.* *In that houre shal it be given you, as Mr. Glover.* When he was in his dumps before, yet when he was at the stake he cryed to his friend *Austin, be is come, be is come.* And so it was with *Sampson*, sometimes the miraculous work of Gods Spirit came upon him, and then he was strong: and so in a spiritual way, the spirit of God comes upon his people and then they are strong, though they were weak before, *Isa. 59. 19.* *When the enemy shal come in like a flood, the spirit of the Lord shal lift up a standard against him.* So when there comes a strong temptation like a flood that would bear him down, then the spirit of the Lord shal lift up a standard and come in with abundance of assistance.

Reason, 7.

The seventh Reason is because sometimes a man sees his call to dutie to suffering, a great deal more clear then at other times and that puts a great deal more strength. As *Moses* now saw a further call to stand out against *Pharaoh* and all his enemies, and here is a great deal of deceit in the hearts of men, when a man is loath to put himself

himself to trouble, he cannot be convinced of his call; let us take heed of the deceit in this.

Question. *What shall we doe to take heed of the deceit in this?*

Answer. 1. When there is any work to doe either in doing or suffering hard things: If you say; I do not see the Lord call me: Put it to your hearts againe, and say deal truly and really with me, doe you not see the Lords call.

Secondly observe this rule if so be you have put off service or suffering upon this ground, do but examine whether you find upon this that your hearts be as stirring and lively in all other services as before. Usually if men from sluggishness, because they are loath to endure hardships shall put off the call of God their hearts will be more dead and sluggish in other things, and if you keep your life in all other things, then though you do not that thing which some require of you it is a comfortable argument that you put it off because your call was not clear and not out of sluggishness.

Thirdly, You may take such a course as your sluggishness may get nothing by it, thus, take the advantage of your hearts; I cannot see that I am called to such a duty in which I must endure hardships, and so I have spared my self in that, yet the sluggishness, and deadness of my heart shall get nothing by it, for I will put forth my self so much the more in those duties, that I am sure I am called to: if our hearts be thus we may have comfort, it is not from our sluggishness.

Reason. 8. The eighth reason is because there may be great difference by this in regard of the temper of a mans body especially in those that are sickly and weakly, they may find themselves in a mighty indisposition to that which is good.

good at one time and a greater disposition at another time, and yet there may be no decay of Grace but only the temper and ordering of a natural spirit.

Reason, 9.

The Ninth Reason is because there may be a great difference in the spirits of men, in regard of the difference of the encouraging occurrences of Gods providence sometime *God guides them by his eye*, Psalm. 32. 8. there is a difference between Gods guiding by his word and by his eye, by his word that is by some direction, but his eye, that is some providence to encourage them and according to the different occurrences of the encouraging providences of God, so there may be much difference in their spirits; As in sin sometimes men shall find things so fit and pat for sin, as they would have it, and so sometimes Gods people find the providence of God so fit for them to encourage them, and that makes a difference.



CHAP 15.

Containing the First Use, Which teacheth us to entreat God not to take the advantage of us when our hearts are low.

USE, 1.

THIS should teach us all to entreat God, not to take the advantage of us when our hearts are low, when we are in a disposition to that which is naught, or an indisposition to that which good, but that God would pity us, and favor us, and that God would never call us to do any great service, or suffer for him, but when





Courage in Evil Times

he sees we are in a disposition for it : it is a wonderful mercy of God, not to call our his people, but at such a time when they are fit. And so for temptation to sin : God sees what dispositions there are in the best of us all, he knows how corruption is working many times, and if a temptation to sin should come at that time, what should become of us, we could not but forsake God, and his cause, and wound our consciences, acknowledg the mercy of God towards you, in keeping the temptation from you at such a time, sometime we are wandering from God, if the roaring Lyon should meet us then how like were it that we should be devoured ; sometimes we are ready to stumble upon every straw, and if God should lay stumbling blocks before us then, what should become of us, this is a mercy that God doth not grant unto others, for thus God very frequently deals with wicked men, when there is an opportunity for them to enjoy the greatest good, at that very time there shal be something fall out that shal put them in an opposition to that Good ; as perhaps sometimes God in his providence orders it ; that a minister should be partly upon such a subject as should be marvellous usefull, and God is more then ordinary assisting of him, then something shal fall out to keep them from the exercise, or the corruption shal be up to harden their hearts, or there shal be some occasion to take up their minds, more than at another time, that they shal not get that good they might : but this is the mercy of God, to those he intends good to, that he will give them an opportunity to receive Good, when they are fit for it : there was such a time if such a point had been handled, their hearts would have been unfit, but at such a time such a point shal be handled and pressed on, and says God I will order it so, they shal break through difficulties to come to the exercise ; and though corruption wil be stirring, I will order it so that corruption shal not be stirring at that time : And so sometimes for temptation to sin, God sees many times how a cor-
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ruption is up, and he is fitted for a temptation, and if temptation should come at that time, he would be drawn, and would revive himself; now those that God wil curse, he lets Sathan eat upon them, and lets them go on at that time when their corruption is most up: As now in the cause of *Ahab*, when *Ahab*, would go to *Ramouth Gilead*, (says God) in *1 Kings*, 22. 21. 22. 23. *Who shal perswade Ahab, that he may go, there came forth a spirit, and said I will perswade him, bow I will go, and I wil be a lying spirit in the mouth of all his prophets, goe says God and thou shalt do it.* Now had *Ahab* been a Godly man, God would have stopped him in his way, as many Godly somtimes are in such a disposition to sin, as if they had any encouragement, they would do it, but says God to Sathan do not go. It is very observable how God takes advantages upon wicked men; as in *Gen.* 34. 25. *Simeon and Levi, came upon the Sichemites when they were sore;* So when many men are in such a disposition, as they have no ability to resist a temptation, then the Devil comes upon him, as that is observable we have in those *Psalms*, *Psalms.* 35. 6. *Psalms.* 73. 18. In the 35, *Psalms.* 6. It is, *let their way be slippery and dark, and let the Angel of the Lord persecute them:* see how God takes the advantage of wicked men, they are in a *Dark way*, and upon *slippery ground*, then the *Angel of God* persecuted them, when a man is upon a slippery ground, he had need to have something to leane upon, but when he is in a slippery place to have his enemy persecute him, that is dangerous, so God deales with the wicked; it is otherwise with the Godly, when the Godly are weak, and their way is slippery, God pities them, and the good Angel preserves them: so when men are in a slippery way, and ready to fall into a sin, says God to the evil Angel, now follow them in that sin, So in *Psalms*, 37. 18. *Surely thou dost set them in slippery places, thou castest them down into destruction.* *Learn for ever,*

ever from this point, to entreat God that he would consider of your frame, and say, Lord thou knowest I am in a slippery place, and not in the good temper I am in at other times, Lord keep me from temptation now; do not cast me down now: God hath promised: In 1 Cor. 10. 13. *He will not suffer his people to be tempted above their strength.* Sometime the Godly can say *my heart is fixed,* (speak Lord here I am to do thy will, some times Gods people are able to endure any danger, and then God brings his people to the tryal; As the disciples after the holy ghost came upon them then they were called to suffer, they never were put to such tryals before; and when God grants mercy to his people this way, it is a mercy indeed.



CHAP. 16.

- *Another Use, to teach us not to be discouraged at this different temper of our Spirits, but to be humbled for it. Five Helps against discouraging thoughts. Two objections.*

USE, 2.

THe second use of this point is this: If there be such a difference between the hearts of Gods people at some time, from that they are at others, hence is an encouragement to the servants of God, to teach them, though they do not feel their hearts always in the same temper, and to have the same spirit to do good, not to be discouraged: it is true we should be humbled for want of having our hearts up at any time, but be not discouraged, because it is no other but what befalls the most dear servants of God, and though you do not find your hearts up always as at some time, do not therefore conclude there is now no good at all in me, for Gods people

ple are ready and prepared for every good work, and my heart is thus dul, and heavy and dead, and it wil never be other wise with me, I am afraid whensoever I shal be called to the service of God, my heart wil be thus, and I shal forsake God, and betray the cause of God; Do not reason thus to discourage your selves: take heed of those determining thoughts: to determine that your hearts wil be always so because they are so for the present, there is a great deale of difference between the spirits of Gods people at some times, and at other times, and therefore there may be so in you. For your help against these discouraging thoughts.

First, Consider that you have union with a principle that is ful of al Grace, though you do not feel the influence of it, at all times alike, you have union with a principle so ful that you have no cause to determine against your selves.

Secondly, Know you have promises that are ful of Grace, for the encouraging of Gods servants: Promises that there may be drawn abundance of good from; and therefore you cannot determine that it shall not be otherwise with you.

Thirdly, know *the glory of God is as deare and precious to him as your own souls are to you*; and therefore if so be the cause, the honor of God depend upon it; know God wil take care for his own honor, you are afraid you should betray the cause of God, because you find your hearts so down now, and perhaps if they were so down then when God calls you to stand for his cause it might be so: but what is it that troubles you? you are afraid to bring guilt and misery upon your selves and dishonor God; but know the glory of God is precious to him, and being it is engaged in you that you should dishonor him; being one of his, he wil take care of you.

Fourthly, Consider how God hath come in graciously to supply his people in the time of need, he hath filled

led their spirits in the time of straights when he hath called them to any hard work, and they have done that which they thought they should never have done, as it is with wicked men: you see some so vile and wicked, as you could never have thought they should have been, so the Godly though sometimes their hearts are down, yet at other times they have such assistance, and enlargement and fulness of the spirit, as one would never have thought they should have had.

Fifthly, God hath made a mighty difference in your estates from that they were before, and therefore why should you not hope that God will make a difference between that we are now, and that we may be hereafter, If God have wrought the least degree of saving grace in you, he hath made more difference between you, and one that is in his natural condition, than there is between you and the glorified Saints: (as I have noted before) and if God have made such a great difference, why should you disturb your selves to think it wil never be other then it is now?

Sixthly, may I appeal to you, have you never found your hearts up for God? was there never a time that there was quickning and enlarging of your hearts for God, that you have felt some comfortable fits for service, or suffering?

Object. I cannot but say it hath been so with me, but it is gone, and down again; there are none but have some flashings, and stirrings, and some good moods, and mine may be no more for all I know; grace is a constant thing, and the heart is established with it, and therefore though I feel my heart a little up sometimes, yet they are but such flashings as any may have, that have no grace.

Answer. To that I answer. There are some works of Grace that are steady, and constant, that do more immediately

mediately flow from the principles, and being of Grace : and there are other works of Grace that are more remote, that are not so steady and constant.

1. There are some that are steady and constant ; as these two things : take Gods people, and consider of them in any condition, if they know but their own hearts, they will find these two things : First, An approving of the life and power, and the strictness of the waies of Godliness. Secondly, they will find a favor of that which is spiritual, either in Ordinances, or in Gods People, their hearts will favor them, though their hearts be very much down, yet these two things they find constant.

2. But for the abilities to perform duties, for abilities in service or suffering; they do not lie so next the root of Grace ; they are but as the Leaves, or the blossoms, or the fruit : now though the sap be constant at the root, yet the blossoms, leaves, and fruit are not.

Object. But you will say, Being there may be good moods in men, take the worst of all, though their hearts be naught sometime, yet their hearts are up at other times, and may not you instead of encouraging Gods Servants, encourage the wicked ? they may think, we hear there is a difference between Gods People, they are not alwaies alike : so it is with me, sometimes I am distempered, but at other times (thanks be to God) it is better with me, and so instead of taking away discouragements from those that are weak, there may be encouragement to the wicked, and therefore where lies the difference between the good moods that some have, that have no true Grace, and the difference of spirit in those that have true Grace ?

To that I Answer.

First, There may be a difference discerned by that which hath been said ; there is something is constant :
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Whether is that which lay at the root of grace in you still there? If you do not find those two things constant (viz. An approving of the life and power and strictness of godliness; and a favor of that which is spiritual, either in Ordinances, or in Gods People) all your good moods in the world, though your hearts be never so up, will not discover the truth of grace.

Secondly, Those that have only some good moods at some time, and no bottom of any true grace, they in their good moods are not humbled for that which was failing in them before; their hearts indeed are sometimes up, and they bless themselves in that; but now this doth not make them look back how it was heretofore with them, and to be ashamed and humbled for the wretchedness, and distempers of their hearts formerly: but where the heart is up for God in those that have truth of grace, when their hearts are most up, then they make use of this to be abased, and humbled in their own thoughts for the deadness and distemper that was in their hearts before; the good moods of others rather puff them up, than further any work of humiliation for any evil that was in them before, they think these good moods now, and being in a good temper, shall satisfy God for their evil distempers that were in them before: But it is not so with a gracious heart, a gracious heart when it does get up, it makes use of this work of God upon it, to be ashamed and confounded in its self for those evil distempers that were in it before. The more the heart is up, the more discovery it hath of its own baseness, and vileness, and wretchedness, which others when their hearts are up, have not.

Thirdly, Gods People when their hearts are up, that doth bring gracious discoveries of God unto them, and of those things that do wonderfully spirituallize their hearts: others though they have their hearts up, they only have some affections; but in those good moods of theirs, they have not those Heavenly discove-

ries of God, so as to purge their hearts, and spiritualize their hearts, and make their hearts to be more heavenly as it doth the godly.

Fourthly, Those that have only good moods, and no truth of grace, when they have their good moods, they are not by them carried out of themselves to a principle beyond themselves, but they rest in the workings that they feel in their hearts : whereas a gracious heart when God raiseth his heart, and puts it into a better frame, this carries it out of it self, to a principle beyond it self, and it dare not rest in those stirrings and workings it finds for the present, to think, now I am safe and well, because of them, but by these it is carried beyond it self.

Fifthly, Where there are only good moods, and not the truth of the work of grace, they do not work so seasonably, and orderly, as the breathings of Gods spirit in his servants do : but the breathings of a gracious heart coming from the spirit of God, it works seasonably, and orderly in their hearts, when there is a spiritual use of them, *in that hour shall it be given to you*, saies Christ, the spirit shal come upon you when you have most use ; whereas in others, their good moods work only according to outward occasions, and as means come in ; but now at those times when they have most use of them, they are furthest from them.

Sixtly, Where the heart is right, and truly godly, and God comes and breaths in it more than formerly, such a one wil watch over it self, and wil not be secure after this ; but the other grow lesa watchful, and more secure upon such moods.

Seventhly, Those that are truly gracious, though they do not find their hearts up alwaies alike, yet when they find their hearts down, they count it their sickness, and their disease, and it is the disquiet and trouble of their spirits ; whereas others that have only some moods, they are not sensible of their hearts being down

as their sickness and disease, and the burden and trouble of their souls.

Lastly, In those that have grace when their hearts are up at any time, it is but a preparation for some further service; others having but moods, their hearts being up, this is the period of all their godliness, in which they rest; but the godly, when their hearts are up, at some time more than at others, it is but a preparation for further service, 1 Chron. 29. 18. *The hearts of the people were up, and David blest God for it, and saies he, prepare their hearts unto thee: unsound hearts would say, now our hearts are up, and we have offered thus freely; are we but in a preparation? Yet David praies to God to prepare their hearts, as if all their heart and affection at that time was but a preparation to further duty: and this is the difference between the good moods of the greatest Hypocrite, that come to the highest pitch, and the difference between the breathings of Gods Spirit; and by these means only presented to you it may be some help to discern the difference between good moods at some time, and the different breathing of Gods Spirit in his people.*



CHAP. 17.

Containing the Third Use of Direction: branched into four particulars. 1 If couragious, and fit for service, give God the praise. Four Reasons for it. 2. Learn to rebuke unbelief. 3. Labor to keep your hearts up. The manner how that may be done, in eight particulars. 4. Improve this gracious working of God.

USE 3.

THirdly, If there be such difference between the hearts of Gods People at some times, and at other times;

times; This is an Use of Direction to all the people of God that are acquainted with this difference of Gods breathing upon their hearts, in these Four Particulars:

First, When you find your hearts up more at some times, than at other times, give God the glory.

Secondly, Learn to rebuke your Unbelief.

Thirdly, Labor to keep your hearts up.

Fourthly, Improve this great working of God.

First, If so be you find your hearts more up at one time than at another (as Gods People do find much difference, and can say sometime, *let my Beloved come into his Garden*) give God the glory and praise of it, for it is a great mercy. For,

1. It doth prevent, and deliver you from abundance of danger you were in: when your hearts were down, if a temptation had come, what abundance of danger had you been in? now God hath prevented that danger.

2. If your hearts were right when they were down, then you poured out your complaints to God of the deadness of your hearts; now if God be come in, it is a fruit of your seeking God, and of your humiliation before the Lord: now that which comes in, as a fruit of humiliation, and much seeking of God, surely that should be the matter of our praises.

3. This is a gracious visitation of God, God comes in with this, and here is the presence of God, and therefore there is much cause of praise.

4. It is an argument that God hath some especial service for you to do: now those that are godly, count this a great mercy for God to have any employment for them: now that they have received an evidence to their souls that God intend to employ them, this is a great mercy.

Secondly, Learn to check your Unbelief; when your hearts were down, you were ready to say, it would never

be otherwise: now check your hearts, and bring your hearts to this conclusion: I will never think it in vain to seek God, though I do not find him come in presently; and I will learn, though I may judge my self worthy that God should leave me, yet I will never determine that God will not come in, because I see *Gods waies are not as my waies, and Gods thoughts are not as my thoughts.* Oh take heed of judging the waies and thoughts of God, according to your waies and thoughts.

Thirdly, Is God come in? and do you find that you have a spirit of courage and boldness more than before, now you find God sweetly breathing upon you to put life into that dead, and to raise that heavy heart of yours? do you find God sweetly and comfortably enlivening your souls, and putting the spirit of confidence in that unbelieving heart of yours? Labor to keep your hearts thus. There is a great deal of difficulty when a thing is fallen down to get it up; but when a thing is up, if one be careful, it is not difficult to keep it up. It is a notable expression that *David* had, when he found the hearts of the people got up in their willing Offering, 1 Chron. 29. 18. *O Lord God of Abraham, Isaac, and of Israel, our Fathers, keep this for ever in the imagination of the thoughts of the hearts of thy people, and prepare their hearts unto thee.* So let it be thy prayer, and it is my prayer for thee: Is thy heart up more than before? Pray, *O God of Abraham, Isaac, and Israel, keep this in the thoughts of the heart of this man or woman for ever:* be careful how to keep your hearts up: so when you are well, or otherwise if you should lose this through this negligence.

It will make you call into question the truth of these gracious breathings, yea, you will think it was but a meer flash, such as Hypocrites may have, yea, not call this into question only; but to call the truth of all into question: this is that which makes men rake the foundation of all, because their hearts sometimes are rai-

sed, and they through their negligence let them fall, and lose that spiritual life and courage once they had, and so bring abundance of sadness upon their hearts: now as you would have an evidence of the truth of Gods work upon you, and the truth of grace, labor to keep up your hearts.

2 Labor to keep up your hearts otherwise if they fall off again, the waies of God wil come to be very tedious to you: As a man that walks unevenly in regard of the unevenness of his legs, or the unevenness of the way, he is quickly tired: and so if a Christians way be up and down, and there be not an evenness in his way, he is quickly discouraged: and a main means to help one to go on with freedom and courage in Gods waies, is to go on in an even course.

3 If so be you lose this, you lose the beauty of your profession; the beauty of the waies of Godliness, consists much in the constancy, and if your way be up and down, there is no beauty in your conversation, it takes away the convincing power of your way and conversation; if others saw your hearts up, and saw a constant evenness in your way, this would mightily convince them, that it is a work of Gods Spirit upon your hearts; but sometimes your hearts are up, and down again, sometime you are patient and meek, at other times you are passionate and fretting; this doth not convince them that it is the work of Gods Spirit, but only the stirring of a natural spirit.

4 By this means you will cause God to walk differently with you; if you keep not up your hearts when God hath raised them, though God be in a way of mercy, you wil cause him to walk in a way of displeasure against you.

5 Again, When your hearts are up, that is the thing that the Devil doth most watch to give you a slip in. As when Daniel walked so strictly in all the matters of the Kingdom, as they could find no fault in him, they accused

accused him in the matter of his God, of his Religion: so saies the Devil, if I should tempt him to such and such sins, I cannot prevail, but there is such a way I may prevail; and the Devil doth labor there most to trip you. As he did with Christ in another case; when you are on the top of the pinnacle, then he labors to throw you down: It is true, it is the work of God that hath brought you up to the pinnacle, but there the Devil doth labor to throw you down.

Quest. You will say, *How shall we come to keep up our hearts, whenas our hearts are in a better frame, than at some other times?*

Answe. First, When your hearts are up, labor to make use of that grace that raised your hearts; improve it so as to make your hearts more holy, and more upright. A Tree if it sprout upward only, and do not run down in the root proportionably, it wil wither, and die: and so if grace do work only upward in abilities, and performances of duties, and joy, and such things, and do not proportionably work downward in the root, it is like it will come to little, and you will soon lose all.

Secondly, Work that grace you find in your inward, as well as outward man: Do not think it enough that you have stirrings of Grace to enable you to do duties, but improve this grace for the working out of corruption: consider the corruptions of your heart, and now take the advantage to work them out.

Thirdly, be sure you take nothing that is Gods due at this time; that is, if God have raised your hearts, though the peace and joy of it be yours, the Glory of it is Gods, do not be fingerling of that, take heed of lifting up of your hearts in a way of pride, it is enough your heart is lifted up in a way of grace, and you must be content with that, but many when God gives them a lift in a way of Grace, they cannot be content with their

part, the peace, and the joy, but they lift up themselves in a way of pride, and would have some of Gods part of the Glory, and that spoils all.

Fourthly, When you are in the best condition, prepare for the greatest suffering, to lie down at Gods feet, and this will keep the heart in a sweet frame, many when they have got their hearts up for service, they never think of suffering, now they are in a safe condition, and free from trouble, and they bless themselves, and when trouble falls upon them unexpectedly their hearts sink, and they think God is come against them in displeasure, and if that raising of spirit had been true, God would have kept me from suffering such and such hard things: thou art deceived in that, a gracious heart that is wise, when he is most enabled to do service, he will prepare for suffering.

Fifthly, Take heed of depending upon the old stock, do not rest on grace received, but keep thy heart sensible of a need of a supply of grace, many when they have been seeking of God, and have in some measure got that they prayed for, they think they have stock enough, and they can trade presy well in the world, but though we had a hundred times as much grace as we have, and had not supply from Christ, we should fail.

Sixthly, Watch against the least declining, and account it a very great evil to decline, and therefore be often calling of your selves to an account, at such and such a time it was so with me, how is it now? is it now as it was then? when people decline, it is hard, it is tedious to them to think of returning, and therefore they decline, and decline, and loose all; wherefore observe the beginning of your declinings and cal your selves to an account dayly, that when you abate in the least degree, you may reforme it.

Seventhly, Do not content your selves with what you have, but yet get higher and higher, the heart must be in motion upward, or downward, therefore the way

to get establishment is to be in a continual motion upwards as in 2 *Pe.* 3. 17. 18. Saies the Apostle, beware least you also being led away by the error of the wicked, fall from your own steadfastness: God hath brought you into a good temper, take heed you do not fall from your steadfastness, how shall we do? grow in grace, and in the knowledge of our Lord and savior Jesus Christ, Labor to get higher.

Eightly, Improve that you have well, and that will be the way to contrive that you have, God justly takes it from you if you do not improve it. It were a blessed thing if our hearts might be kept up constantly, our lives would be comfortable to our selves, and wonderfully comfortable to others: we should cause the people of God to rejoyce in us, otherwise it takes away the comfort that Gods people might have in us, though we be up at sometimes there is a great deal of crossness at other times. There is a notable expression for this of Saint Paul to the *Philippians*, 1 *Phil.* 3. 4. *I thank my God upon every remembrance of you.* Sometime a Minister of God may thank God upon the remembrance of such and such workings upon the hearts of his people, but never to think of them but to thank God, this is a great matter. *Alwaies in every prayer of mine for you all, making request with joy:* Sometime a Minister can make his request with joy for his people, but at other times it is with sorrow; but people should labor so to walk, as that a Minister may make request with joy for them. And so we pass to the last thing.

Fourthly, If God have raised your hearts, improve it, we have but a little time, and we have not many opportunities, and therefore we had not need lose any time if we have often we have abilities to do for God, and if we have them we should improve them. As a Scholler that hath a weak Body, and is not admitted for study, if he find himself fittet at any time,

time, he is loth to lose one hour of his study then : So with a Merchant or Martiner that lay long for a wind, when it does come, he is greedy of that opportunity: to we are fain to lie long for a wind ; we see our duty, and are convinced of it, but we want the breathings, and assistance of Gods Spirit, and wait for a wind, if God do come in seasonably, we had need improve it ; if we had improved al those times that were fit, what abundance might we have got by this time ? When we are fit for outward imployment, we may do more in one hour, than we could have done in ten hours before ; at other times they do but bungle, and trouble themselves, and little good comes of it ; but when they are fit for work, and the work goes off well, what encouragement is it ? And so if we had taken all advantages that we found in our hearts, since we came to the knowledg of Gods waies, what abundance might we have done ? Indeed in comparison of that which God is worthy of, though we had spent al our lives in his service, it would have been but little ; but in comparison of that we have done, it might have been abundance.

Quest. But you wil say, *How shall we improve this time ?*

Ans. First, When God is come into you, look back to former neglects in your running with God in the time of unfitness : Many times you have said, I am unfit for duty, and therefore you have left it undone, which you ought not to have done. Now if God have put your hearts into a fitness, labor to make up your former neglects in your running with God : If a man decay in his Estate, and break through negligence, and he be set up again, it is expected he should make up former neglects : and so doth God expect of us.

Secondly, Set upon those duties that you never could do before.

Thirdly,





Thirdly, Gather up al the experiences of God towards you at this time; if you have had more manifestations of Gods presence with you than before, treasure them up.

Fourthly, When God doth grant unto you peace, and joy, make use of all the peace and comfort you have for the furtherance of the work of your grace, and that is a mighty improvement of that which God doth give you: do not only improve your grace, but that which comes in. Many that have comfort and peace, rest in that as the fruit of al the good they do as their reward, but they do not look at that as a means of further service.

Fifthly, Improve this work of God upon your hearts, by watching al opportunities; let time now be precious unto you, let there none be lost.

Sixtly, Labor for that Christian skil to make up the graces of God every way, according as God calls for the use of them. There are divers uses of Gods graces; sometime for life and comfort, at other times for defence; sometimes to draw in, at other times to let out, as *Isa. 2. 4. They shall beat their swords into plow-shares, and their spears into pruning hooks*: they should have peace and their instruments should be of another fashion. But in *Joel 3. 10.* it is otherwise, *They shall beat their plow-shares into swords, and their pruning hooks into spears*: So apply it to grace; sometime grace is to bring life, and nourishment to the soul; at other times it is to bring in grace. As *Faith*, sometime it is to close with Christ, and bring nourishment from him; at other times *Faith* is to be a Shield: Many Christians look upon the work of grace to bring life and strength to themselves, but have not skil to make use of grace as a shield. So *Hope*, sometimes it is to prop the soul, at other times it is to be a *Helmet*. So we should labor to understand the use of graces, according to the several employments that God calls for; sometime one way, sometime another. And this is the Third Use.

CHAP. 18.

A fourth Use. To be restless till we get our selves into a good frame.

USE, 4.

A Fourth Use is this: If it be so that Gods people are in such a different frame of spirit: sometime they are afraid, and their hearts are down; at other times they have a spirit of courage, and fitness for any service that God wil have them to do: This should teach us when our hearts are down, and not in that fitness we desire, to be restless till we get our selves in a good frame: Sometime the Godly have their hearts in a good frame, and therefore it is possible to be had, and we should never be in rest til we had got it.

Quest. But how shall we get up our hearts when they are not in a frame fit for service?

Answ. First, Be sensible of the evil of an unserviceable heart, so as to be humbled before God for the want of it, and be more sensible of the evil of that, than sensible of the evil of want of peace and comfort: Many when they find their hearts down, and not in that degree fit for service that they desire, they are troubled for it, but the reason is because their hearts being down, there arise doubts of their condition, and their peace is hindered, and they cannot have comfort in it; but they are not so much troubled because they are unserviceable, and want hearts fitted for duty, and that is the reason why their hearts are kept down: Now this should be our care, to be more sensible of the unserviceableness of our hearts, than of the unpeaceableness of our hearts.

Secondly,

Secondly, Observe which way the strength of your spirit is let out, and labor to recal your hearts from that; as thus: If the strength of a mans spirit be not for God, it is let out to somewhat else, it is alwaies working some way or other; if it be not let out to some one particular object, it is scattered and divided into divers objects. Now if your strength be not let out for God, call your hearts to an account, where is the strength of my heart? which way runs it? If it can be discerned which way the strength of your heart is let out, whether to any creature, or any lust, that should be your care to get it off.

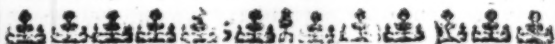
Thirdly, When you come to present your selves before God in his Ordinances, come with hearts panting after strength: as when you come to the Word, Prayer, or Sacraments, bethink your selves beforehand, I come before the Lord that I may get this dull heart of mine quickned in such and such a particular, I find my heart unserviceable in such a particular. Now my heart presents it self before God, and pants after God to be fitted for service in such a particular; it is much may be done when we come to the presence of God panting for help from God in such particulars.

Fourthly, Observe the beginnings of Gods coming into your hearts, and acknowledg them, and improve them, and follow them, many times God is coming into the heart, and because God comes not in fully as much as they would at first, they take no notice of the beginnings of the work of God to imbrace them, and improve them: There are a great many sparks have fallen upon your hearts, if they had been gathered together, they might have been a flame by this time, but because God did not come in with a flame all together, they did not regard that; you said, what can a spark do upon my heart? if you had improved that little you might have had more by this time.

Fifthly, Labor to recall all those soul quickning

Truths that ever you have felt working upon your hearts : there was a time my heart was more lively , I can remember since God did come in with his truth, and work mightily upon my heart, labor to recal those truths, and set them fresh before your hearts, with as much power as possibly you can, and keep your hearts in view of them continually, and by meditation chase them into your hearts ; though the flesh be benumbed, yet if it be rubbed, and exercised, there will come strength, and so those soul quickning Truths that you have found before have quickned your hearts, if you present them afresh before the heart, and chase them by meditation, they wil get some strength and life into the heart.

Lastly, Look into the present condition you are in, and exercise the duties suitable to your present condition.



CHAP. 19

A Fifth Use : To see the misery of being alwaies unfit for service. A Sixt Use : To teach us to long for Heaven.

U S E 5.

BUt now in the next place : If Gods people find such a difference between themselves, that at somtimes it is far othetwise with them than at oher times : Hence then, what a miserable thing is it to be alwaies down, and alwaies unfit for service ? This is a thing that does not usually besal the people of God ; though somtimes their hearts are down in comparison of other times ; yet to be alwaies down, and unserviceable, this do not use to be the condition of the Servants of God :
this

this is a sad miserable condition to be so, as if you never felt the power of God upon your hearts, never felt the Spirit of God breathing upon you, never felt the grace of God stirring upon you; you come and hear the Word, and those Truths that are soul-quickning warming Truths, that stir others, and their hearts lie lumpish as a Log that lies in a flash of water seven yeers together, and is never stirred by them. Like unto a vessel in a House, that is cast aside, and lies moulding and rotting, that is never imployed, nor fitted for any service, are these Vessels of Honor? In *2 Tim. 2. 21.* the Scripture speaks of *Vessels that are in a great house, that are Vessels of honor*; and he describes them that they are *purged and fitted for the masters use, and prepared for every good work*: Now if a vessel lie alwaies moulding, and rotting, and never used, this is *for the fire, and not for use*: So those hearts that are alwaies moulding, and rotting, and never fit for service, they may fear they are vessels of dishonor, and for the fire.

Object. But may some say, *I am afraid I am a vessel for the fire, for I cannot tell that ever I found my heart fit for any service that God called me to.*

Answer. First, That heart that is sensible of unfitness, and is humbled before God for it; it hath not such an unfitness as to prepare it for the fire.

Secondly, It may be it is thy unthankfulness that makes thee say thou art never fit for service, because you are not fit for that degree you desire, you do not take notice of the work of Gods grace for the present.

Thirdly, May be now you are framing and fitting for service, if you be but making fit it is a signe you are not for the fire, if there be a vessel for the fire, there is no mending of it, but if the master of the house shall call for a vessel and require it to be cleansed, and washed, and there is some work about it, it is a signe it is not for

for the sice, so may be God is sitting and preparing you for service.

Fourthly, May be it is that you mistake your work, you do not know what the work is that God calls you to, you are alwaies unfit for such, and such service, but that is not the work that God calls you to for the present, God calls you to a work of humiliation, and dependance upon himself, and seeking of his face, and a work of patience, do not say you are unfit for the Masters use, because you are unfit for such and such a work; may be the time is not yet, for the espial work that God intend to use you in.

USE, 6.

In the Last place: if there be such a difference between the hearts of Gods people, this may teach us to long for heaven, when our hearts shal be alwaies up there shal be such a difference from that estate we are now in, as it is more then we are able to imagine; and there shal be no fear of the loss of it, It is an observation of Mr. Brightman, upon the 19. Revel. 11. Comparing it with Revel. 4. and in Revel. 4. 1. It is said, *there was a door opened in Heaven*, In Revel. 19. 11. It is said, *Heaven was opened, not only a little door was opened, but the gates and walles of Heaven were opened*. There is a great deal of difference in the estate of Gods people here, sometimes they have a little door opened to them in Heaven, sometimes the Heavens themselves are opened to them, but a time wil come, when the Heavens shal not only be opened for them, but it shal be replenished with them, the cheife Glory of Heaven shal be the Saints there, and we shall take no pains to keep our hearts up; it were wel if our hearts were up alwaies, chough with never so much pains, they shal as naturally worke after God, as the Sun doth naturally shine, and therefore let us comfort our selves in that time, let us strive and struggle a while, there is a time when our hearts shal be up, and we shall never take any pains.



CHAP. 20.

Shewing the power of Faith to carry through the most difficult work. Question, What is there in Faith which helps the Soul? Answered, in four Particulars. 1. It settles the Heart on the surest ground, which is Gods call, and Promises. 2. It fetcheth in the greatest strength. 3. It assists with the highest encouragements. 4. Faith of its own Nature is a mighty strong principle. The most illustrious work of Faith. Thirteen remarkable things concerning Faith, and the difficulties which it breaks through.

NOW there is one point more out of these words, we have seen the Faith of Moser in taking away of the impediment of Moser in his work, the great impediment was the fear of the wrath of the King, but by Faith that was taken away.

Now he goes upon the work : and went out of Egypt, with a high hand; from whence the Point is this,

Doct. That Faith will carry the Hearts of Gods People through difficult works and Services.

Though the work be difficult, and they have many hinderances to let them, Faith will carry them through it.

I remember in the beginning of this argument, I handled that Point of Faith in carrying through sufferings,
now

now the argument is, that faith will carry through difficult service, as this work of forsaking Egypt was a difficult work for Moses to undertake difficult; in many regards.

First, In forsaking his own country. Egypt was Moses own country, and he himself might have shifted well enough, and have enjoyed abundance of prosperity, the Egyptians would have made enough of him; for him to forsake Egypt his own country was something.

Secondly, For him to carry so many thousand poor people with him, unarmed into a Wilderness without provision, and knew not what should become of them, Flesh and Blood would reason, what shal I carry this people into the Wilderness; what provision shal they have? They have but a little dough at their backs, and if that be spent what shal become of them?

Thirdly, Then Moses might think, Pharoab is such a man that there is no hold of him, how if he follow us with his army and cut us off? again, if we go to the Wilderness al the Nations round about us may come and cut us off. Not withstanding al these difficulties Moses went on.

Faith will carry a Christian through works that have much difficulty in them, faith hath done mighty things in the world, and stil it mightily prevails where it comes, no difficulty is able to stand before it, faith breaks through all, it casts down all opposition, it overcomes all resistances, whatsoever it doth undertake, it does conquer, and al strength is but as weakness before it, we need no further testimony of the great things that faith hath done in carrying through difficult services then this 11. Chapter of the Hebrews, and therefore we will look no further to other scriptures.

Question, But you will say, what is there in faith that helps the soul, and carries a Christian through the most difficult works and services?

Answer,

Answe. There are many things.

First, Faith doth it by setting the heart upon the surest ground; if a man be set fast upon a ground that is sure, and unmovable, it may do great things: as one thought, if he could but have a sure ground, he might make such an Engine as to shake the Earth. Now faith sets the heart upon a sure ground, *Gods Call*; Faith doth not only shew a Christian his duty, and tell him what God doth call him to (that may be done by bare knowledg) but Faith settles the heart upon *Gods Promises*, it doth bring unto the heart the Authority, Majesty, and Sovereignty of God in this his Call, and that hath a great deal of strength upon the heart to make it go through difficulty.

Secondly, Faith doth fetch in the greatest strength, and doth bring it into the soul, it doth not only make the strength of God to be his, but the glorious strength of God, the chief of Gods strength (to speak after the manner of men) if there be any thing more glorious in the strength of God than other, Faith doth fetch in that for the strengthening of the soul in the service of God. For that we have two or three notable Scriptures, *Ephes. 1. 19.* which doth not only speak of the power of God in working of Faith, but of the power of God in the soul after Faith is wrought.

First, *It is the Power of God.*

Secondly, *It is the mighty Power of God.*

Thirdly, *The working of his mighty Power.*

Fourthly, *The greatness of the working of his mighty Power.*

Fifthly, *The exceeding greatness of the working of his mighty Power.*

Sixthly, *The same Power that raised Christ from the dead.*

This is in begetting Faith in the soul.

Now it is that Power which a Beleever being once a Beleever, hath the use of afterwards.

Another Text which is remarkable for this purpose, is Eph. 3. 16. *That he would grant unto you according to the riches of his glory, to be strengthened with might by his Spirit, in the inner man: that which the Apostle prates for, is that which a Beleever by Faith may fetch in, and make his own.*

First, There is strength in the inner man, and that is more than in the outward.

Secondly, It is strength by the Spirit (now Spirit is a word that is used to express strength) and that by Gods Spirit.

Thirdly, It is strength by the Spirit with might; one would think it were enough if he had said, Strengthened by the Spirit of God, that doth bring in might; but it is, *with might by the Spirit in the inner man.*

Fourthly, This is according to his Glory; it is such a strength, such a might of Gods Spirit as God is glorious in it; it is the glory of the might of the Spirit of God in the inner man. And yet there is one higher expression.

Fifthly, It is according to the Riches of his Glory; Whose Glory? The Riches of the Glory, of the Might, of the Spirit of God: Of what God? *That God that is the Father of our Lord Jesus Christ, of whom the whole Family of Heaven and Earth is named.*

Surely this strength must enable to do mighty things, and this strength is a Beleevers own, to work for him, and assist him in any service. What a shameful thing is it for any Christian to complain of the want of strength in the performance of Duty, when such a strength as this is made over to him, and he by Faith may fetch it in, imploy it, and make use of it as his own.

Another place to shew what strength it is that Faith doth bring in, it is that in Col. 1. 11. *Strengthened with all might according to his glorious Power, unto all patience and long-suffering with joyfulness.* Now if in your lives you would shew that which is proper to a Christian, you must do that which must manifest a glorious

glorious power of God. Now what is it that you do, or have done in all your lives, that doth manifest a glorious power of God? This shews the glory of a Christian, that al that see him may say, the power of Nature could not do this, the power of Grace could not do this, and the power of all Creatures in Heaven and Earth could not do this, yea, it is more than an ordinary power of God, it is a glorious power of God that must enable him to do this. But though the power of God be glorious, it is not alwaies put forth in enabling men to do duties; but it is sometimes put forth in enabling of them with patience to undergo that which is laid upon them as well as to do great things: may be you do not find the glorious power of God for to enable you to do great works; God would sometimes have his glorious power work to make you patient; therefore you must not only be patient, as an ordinary man or woman, but be so patient as to shew you have a glorious power of God to make you patient. Sometimes you have been crost, and have had afflictions upon you, that have been sore afflictions, and have been long upon you, and may be you have been patient, but you must be so patient as to manifest the glorious power of God in your patience; and therefore though I have been somewhat patient, yet, have I been so patient as to manifest the glorious power of God in it? and have I been so long suffering towards those that have crost me, as to manifest the glorious power of God in it? Faith doth fetch in strength to enable to do that. And that is the second thing that Faith doth to carry through difficult services, it doth fetch in the greatest strength.

Thirdly, That which Faith doth in enabling the soul to any difficult work, is the assisting of the soul with the highest encouragements that possibly can be; the encouraging Promises of God, and the encouraging Expressions that are in the Word, that might put life into the deadeest spirit in the world: the encouragements that are

in the Scripture, lay as it were dead to the heart, not but that there is life in them, but because of the deadness of the heart; now Faith comes and puts life into them. In this 11. chapter of the *Hebrews*, Faith is commended by *raising dead to life*; here is as great a commendation of Faith, when Faith shall raise a dead Promise, and dead encouragement, and put life into it. We read a Promise or an encouragement may be twenty times before, but it was as dead; but now Faith doth come and put life into it, and the soul can come and lay face upon its face, and mouth upon its mouth, and eyes upon its eyes, and it comes to be a mighty quickning thing to enable it to any service.

Fourthly, Faith carries the soul through works that God calls to, because faith in it self (besides that it brings in) is a mighty strong principle: it is the most glorious work that ever creature was enabled to do in this world; the Angels in Heaven were never able to put forth a more glorious work for the kind of it, than a believing soul doth put forth in the proper essential work of Faith; and if Faith in the proper essential act of it be the most glorious difficult work that ever creature in Heaven or Earth did; then surely it must have a mighty deal of power to enable the soul to do the most difficult, and glorious Services.

Quest. You will say, *What is that proper essential work of faith, that is the most glorious difficult work that ever was performed?*

Ans. For a Creature that doth apprehend it self by Nature an enemy to God, a poor wretched defiled creature by sin, standing guilty in the presence of God, having the wrath of God incensed against it, the Justice of God crying for satisfaction, and the Law of God pronouncing an eternal Curse upon it, for a soul to see this, and be sensible of it, and yet in this condition to raise up its self, to lay hold upon the perfect righteousness of a Mediator, God and Man, and to venture

its eternal estate upon that righteousness, and to tender up to God by Faith that righteousness as a full satisfaction to his Justice, and as sufficient to bear off the wrath of God from it; and notwithstanding all the pollution of its nature, yet to unite it self to the Deity, in the nearest union that ever creature was united to the Deity, except the personal Union of Christ to the Divine Nature: this is a glorious work; and no marvel though such glorious power of God be in Faith; and a Faith that can do this, may do any thing, as Christ said, *If you can beleeve, all things are possible*: so say I to every one that hath low thoughts of Faith, and think it a mean work, If you can beleeve, all things are possible; it is a greater thing to beleeve truly, than for to work miracles; a man may work miracles, and yet be damned; but justifying Faith doth so unite the soul to God that it is impossible the soul should be damned, and therefore it is a greater miracle than ever any was enabled to do; though God enables Angels to do great things, yet he never enables them to do such a glorious work as this. Besides, though people think Faith is an easie matter, yet it is the most difficult work in the world.

First, Difficult in regard of the impediments, no work hath such great impediments as this. The soul seeing an enmity between God and it, and seeing it self a polluted Creature, and seeing the Law of God in its strictness, and the Justice of God must be satisfied, and sees the wrath of God burning against it, and having nothing in its self to satisfie God, yet Faith doth break through all these, and if it can break through these, then certainly it wil break through any thing; for there can be no greater impediment to any service that God calls to, than there was to this one work of beleeving: Let us not therefore be feared by any difficulty and mountain that lies in our way to any work, because there can never be any mountain laid in our way to hinder us in any work, as did lie in our way to hinder us from beleeving,

ving, and if Faith did burst through those impediments, it shal be able to break through al other impediments.

Secondly, It is difficult, not only because of the impediments, but because it is the highest duty of all; to reach high is painful to the Body; so the high actions of the soul are difficult to the soul: now Faith is high; the object is high, the act is high, and the end is high: the object is the highest object, it is the perfect righteousness of a Mediator, God-man; and the act is of the highest nature, it is an act of uniting the soul with the Deiry: as by sin the soul departed from God, so by faith the soul comes to be made one, and for the end that is high, it is for the satisfaction of infinite Justice, and for appeasing of infinite wrath, and for acceptance from infinite holiness: let God be never so holy, infinitely more than we can conceive of him, yet faith does procure acceptance; for such a polluted filthy creature as man is, from the infinite holiness of God.

Thirdly, It is difficult, because it hath the least furtherance from any principle of Nature; some other Graces, as Patience, and Justice, and Sobriety, they have some help from the principles in Reason and Nature; but Faith hath no help from any principles in Reason or Nature; and therefore surely it is difficult, and if it be the most glorious, and difficult thing, surely it wil enable the soul to do most glorious and difficult works.

Fifthly, Faith appears to be a most strong thing to carry the Soul through anyservice, because it enables a soul to go on in any way of service that God calls to in a gracious manner, and this doth facillitate a work, a main thing that makes our services difficult is our blundering about them, and going about them in a confused untoward manner, we do not carry things graciously, and sweetly, In an ourward work, to carry it on in a right manner doth mightily further the work; so in a

ny work that God sets us about if we went on in the right way that God set us about, it would help us against difficulty, we may thank our selves, because we go about our work untowardly: As an apprentice that handles his tool untowardly, he works with as much strength as another, but not going in the right manner to work, he does but hack & spoil his work, whereas a Mason, or Carpenter that workes, by rule and goes to it in the right manner he goes through his work with ease, and if there be a knotty peice in the timber he knows how to order it, because he hath skill: when as others would throw away the work, and could not tell what to do. So many not having the grace of faith to guide them by the right rule, when they set upon any work in religion, they cry out of the difficultness, and how it tires them no marvel if you be tired when you do not know the right rule: but the principle of Faith being begotten by the word, and being fed and nourished by the word, it will keep the heart close to the word, and give skill to the soul to apply it selfe to the rule, and therefore though the work be hard, yet to such a one in comparison it is Eisy, and so carries through abundance of difficulties which otherwise would hinder him.

Sixthly, Faith carries through difficult works, things that are hard to be done, because by faith it is that the soul of a beleever hath much to do with God, with the supream Cause, with the highest cause of all, and by reason of Faith the great things that he undertakes are transacted between God and him; the cheif difficulty of business lies most in second causes, in under causes, now if so be the thing be cleare between the supream cause, and the agent that undertakes the work, it may go on and that with ease. As many times in the business and affaires of a country, if a man have to do with many under Officers he may have a great deal of difficulty in his work, in passing through them, but if the business be transacted between him and the King and
all

all be cleare there, he may carry his businels with ease; so all the businels of a beleever is tranlated between God and him, and faith keeps the soul to the supream cause and works it that way, and this must needs procure much ease to a service, because the supream cause depends on no inferior, but all inferior depends upon it and the supream cause is enough to work without any inferior causes, and no inferior can any way resist the working of the supream; yea it is a great particular of the glory of the supream cause, to work above and beyond all inferior causes, and faith having to deal with that, it is not so much feared with difficulties as others are

Seventhly, Yet further Faith helps through great difficulties, because it doth remove and cure the difficulties that are within the spirits of men and women, and if these be taken away, external difficulties have little in them, we complain of many difficulties in a work without, whenas indeed the greatest difficulties are within in our hearts, and faith hath a speciall efficacy for removing and curing of them; As now unruly passions are great hinderances to any worke that we undertake, faith hath a mighty power in curing of them. And likewise distracting fears, (but of that before) And the reasonings of flesh and blood have a mighty deal of power to make a work difficult, and great care is to be had in curing of them: And the lumpish deadness of our spirits, And the base sluggishness of our hearts, And the base ends that a man hath: faith cures them, and cleanses the heart of them, And so foolish presumptions that people have and their false confidences, and resting upon rotten props, these and divers others may be named which are inward difficulties that faith helps against, and by removing of them doth easily overcome any difficulty that is without, therefore when you have any work which is hard, look not so much for the removing the difficulties that are without

as the difficulties that are within.

Eighthly, The Eighth particular wherein the power of Faith is, That Faith makes the work that God sets a Christian about, to be suitable to his spirit; let the work be what it will be, if it be a work of God, any way of Godliness, Faith hath a power to work the heart to be suitable to that work, that there shall be an agreement between the frame and temper of heart, and the work that God sets it to, and then a work will go on. If you set one to a work that does but bungle, the work does not go off hand, because it is a work that is not suitable to his principles: but if a man hath a work that is suitable to him, he can go to it with singing, and it goes off readily: as in *Nebem. 4. 6.* *The work went on, because the people had a mind to work;* though indeed it was a hard work.

Ninthly, Again, Another power of Faith is this: Faith hath power to make use of difficulties for the furtherance of the work, and therefore much more power for to carry through difficulties: Faith can bring water out of the Rock, it can make the mountains that lie in the way to be advantages to raise the heart upon: We have a notable place for this in *Hebr. 11. 3, 4* where it is said, *Out of weakness they were made strong:* not that they were made strong being weak, that they were brought out of their weakness, and had strength conveyed to them (that is not all) but it is made a fruit of their Faith, that they were made strong out of weakness: Faith did make use of their very weakness to strengthen them by; so that Faith is not only able to strengthen those that are weak, but to take advantage by weakness for to strengthen, to turn all hindrances into furtherances: for so God having promised all shall turn to good, Faith can take hold of that Promise, and so turn all hindrances that can be into furtherances: Faith hath a *Chymical Art*; those that have that Art will get Gold out of Stones or Iron: So

Faith wil draw Gold out of Iron and stones, out of things that seem to be never so cross and contrary, it wil draw help.

Tenebly, Faith helps against difficulty, because it works by love, and that hath a great deal of power to carry through difficulties; Much water cannot quench Love: it is a speech of Bernard. Cant. 8. 7. The force of Love is violent. Saies the Apostle in 1 Thess. 1. 3. Remembring without ceasing your work of Faith, and labor of Love: Love is very laborious, it will force through difficulty; therefore that which makes so much use of Love, and inflames that, that hath much power against difficulty.

11ly, Another thing wherein the power of Faith consists, is, Before we enter on the work it assures of a certain good success: Now when we know the success shal be good and certain before we begin, this wil help against any difficulty though the work be never so hard; it is want of the hope of the success that deadens the heart: But this must not be mistaken; Faith doth not alwaies assure of a particular success, if we wil assure our selves of a particular success, which is more than the Promise wil bear, this wil hinder Faith: but faith wil assure of success in the general.

12ly, Again, Faith assures of the reward, 2 Chron. 75. 7. Be ye strong therefore, and let not your hands be weak, for your work shall be rewarded: Faith assuring of this wil make one strong, though God cal to never such hard things. Marriners in hope of a good reward they wil venture themselves in storms & tempests, and in dangers on the Sea. And so a Soldier, if his Captain wil give him a months, or two months pay, over and above, he wil venture his life.

13ly, Lastly, Faith quickens and stirs up al Graces, calls in the help of every Grace. Now many hands will do great works: and so, where al Graces do work together,

ther, much will be done. And thus much for the explanation of the work of faith in carrying through services that have so much difficulty: For Use,



CHAP. 21.

Uses of the Doctrine, Use, First, Let none think God an hard Master, when he puts them upon service, because he affords them a principle to carry them through. Use, Secondly, To Believers that they should expect to be put upon difficult things. 1. Four considerations against discouragements. It is not to be accounted an affliction to be put upon difficult things for 4. Reasons. Use, Thirdly, Shewing it can be no concluding argument against a work, because there are hinderances. Use, Fourthly, When you have been carried through difficult services consider, what it was which supported you.

USE, 1.

First, Now then let none think God to be an hard Master, in putting his servants upon such difficulties as are hard to do; though he do put them upon difficulties, yet he gives them a principle to carry them through, and then it is all one as if it were easier: Carnal hearts are ready to complaine of the tediousness and hardness of Gods waies, and they are ready to complaine of God as an hard Master, how are they hard and tedious? They are hard and tedious to you, because you want a principle to do them by, but they are not hard to the Christian: indeed it was cruelty, and hardness to to Pharaoh to put the Israelites upon work, and take away their straw, but God though he puts his servants

upon hard works, he gives them a principle whereby to do them : If a man should put another upon an hard work, and give him an engine to carry him through, then it is not hard ; so though God puts them on hard works, he gives them an engine to carry them through ; saies *Daniel* 10. 19. *Speak Lord thou hast strengthened thy servant.* So a Godly man may say, true Lord I have no strength in my self, to do this difficult work, but being thou hast strengthened thy servant, and given him this strong principle in some measure, now Lord speak, Command what thou wilt.

U S E, 2.

A second Use is this. Hence let all beleevers that have evidence to themselves that they are beleevers, or any hope that God hath wrought faith in them, let them expect to be put upon difficult things : because God hath put in them a principle to carry them through difficult things, and God delights to improve all his creatures according to the powers they have ; there is no power of nature, but God wil call it forth, and improve it at some time or other, and if God delights to improve the power of nature, much more the power of Grace, which is the speciall, and choice power that he doth communicate to any creature in the world ; and for the kind the choicest thing that he will communicate to any creature to all eternity, and therefore if you have not found hard things, expect them and make account that your faith should be called out, Faith is the most glorious Grace, able to do the most Glorious things that ever creature is able to do, and have you it for nothing? have you faith only to keep you in that ordinary way that the principles of nature are able to keep you in? if God have given you faith, he hath given you it for to do great things, and therefore expect difficult things.

And yet so expect them, as

First,

First, not to be discouraged,
Secondly, Not to count it an affliction.

First, Be not discouraged: some think I can hardly do ordinary things, and therefore how shall I do such hard things.

1. If you have faith though you be called to difficult things, you cannot be called to a more difficult work than you have done already, and this is a great encouragement to faith: the weakest beleever in the world hath done as difficult a work as ever any shall be called to besides that, viz. the work of beleeving at first, when we look upon our selves as enemies to God, for God to justify the ungodly, this is a more difficult work then ever God will call you to; and therefore if God hath carried you through the difficulties in the point of justification, never fear any difficulties that may follow hereafter: If a man be called to any hard thing, he comforts himself in this, I am not called to a harder then I have done already, suppose God hath called you to an hard duty this not an harder duty then that you have done already, that is the work of faith in closing with Christ in the point of justification.

2. Though you know God will call you to hard things, God hath engaged himself that you shall never have any temptation betwixt you, but you shall have strength accordingly.

3. If you be called to any thing, God doth not call you to any hard work, nor never wil, in expectation that you should do it in your own strength, but in that strength which he will give you, and yet count it upon your own score, as if you did it in your own strength to reward you for it; indeed when we consider what little strength we have, we may be discouraged, but when God doth call us to any work he doth not expect we should do it in our strength, and yet he will reward it as our own; as in that 60. Psalm *122*. *I brought God we shal do valiantly, for he it is that shall tread down*

down our enemies: is it God that treads down our enemies how do we do valiantly? it is God that doth valiantly, we do nothing, yet says the text *through God we shall do valiantly, for he it is that shall tread down our enemies*; so that though the strength whereby God expects us to do any work by, be not our own, yet God accounts it as our own, and Christians may reckon it their own to give God the glory of it.

4. Further be not discouraged for fear of any difficult work you shall be called to, because there is no work of a Christian, that he is called to, but as it spends strength it gives strength, it gives more then it spends, in the way of spending it gives: A man will never be afraid of cold in work that brings more heat then cold, *the sluggard would not plow because it was cold*, in Prov. 20

4. But if he had plowed his labor would have brought in heat; and so it is a sluggish reason to think, shall I do such an hard work and I have such little strength? the work will bring in strength; as if a man should say I am cold in the house, how cold should I be in the field, and how cold when I take hold on the plow which is cold, and the earth which is cold? indeed if there were nothing in the work to bring in heat we might say so; but the work brings in more heat, then there is coldness in the ayre: And so people think I have scarce strength for that work which I have now, but if it be more difficult what then? If it be more difficult, and it bring in more strength, then it would be better then it is now.

Secondly, Count it no affliction; do not complaine as if your case were worse then the case of any, that God put you upon such hard taskes and workes that he doth not others, thou knowest not what thou doest in complaining of the hardness of thy worke.

1. Know a difficult work is a most honorable thing. As if a Captain have some great difficult work to do, that is of great consequence for the good of his country,

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he will not call out every base fellow, but his prime ones, and they count it an honour to be called out. And so if a master of Defence have some difficult work to be done, he doth not call out the lowest in the Schoole, but the chiefeft, and it is an honor to him: and if he were called to do onely ordinarie things, and another were called to do great things, it would be a dishonor to him, and so it might rather be an affliction, for God to call you to do only ordinarie things.

2. It is a mighty opportunitee for the exercise of Grace: now as the scripture saith, 1. *Pet. 1. 7. The tryall of Grace is more pretious than Gold.* For the exercise of Grace, Grace it self is for exercise, and so the exercise is better than the grace, and if grace be pretious in the habit, it is more precious in the exercise, you should prize one exercise of Grace more excellent then the whol world: People prize grace in the habits; Oh that God would bestow Grace upon them, but they do not set a price upon every gracious act, but come to this, to set a high price upon every act of Grace as wel as the habit, and you will not complain of difficult works.

3. The more difficult services you are called to, the more opportunitee you have to honor God, you have don but a litle all this while and the most part of your time hath been to little purpose, if God will give you an opportunitee to doe a great deale in a litle time, will you murmur at it and count it your affliction.

4. Difficult works are for the improvement of your graces: If a man have a stock, and he have had some improvement for it, but not full, he hath some mony ly dead by him or is not improved for that advantage it might, if he shal find a way to improve every penny of his stock, to the utmost advantage, will he count this an affliction? he counts it an advantage; who grow rich but those that have the full improvement of their

their stock: Men count it a misery to have their stock ly by them and not improved; why do not you count it a misery to have grace ly by you, and not exercised: Would you count it a happiness that God should shew you a way to improve your outward stock to the full, and would you not count it a happiness that God should shew you a way to improve your grace to the full.

USE, 3.

The third use is this: If Faith enables to carry through difficult works, then it can be no concluding argument against a work, because there fall out many hinderances in the worke, for faith carries through nothing but that which is the work of God, and if it be to carry through hinderances, then hinderances and blocks in the way can be no concluding argument that this is not the work of God; this is our weakness, we set upon many works and before we begin we consider whether it be the work of God, and we have considered and consulted with God, and his people, and we find it is Gods work, and we begin to set upon it, and we would go on, and alwaies think it Gods work if things went on wel, but as soone as we find any let that stops us, we begin to cal in question whether it were Gods work or no. It is true when we find any hinderances in our work, it should make us reflect our thoughts upon our cal to it and see that be right; and further, it should make us humble our selves before God to take away whatsoever hinderance God should lay in our way out of any displeasure; for though God sometimes do lay hinderances as an honor to improve our graces, yet sometimes hinderances may be as chastizements to us; and therefore it is useful for to humble our soules before God, that we may have more assurance nothing is between God and us, and that our hinderances do not come

come as a fruit of his displeasure, and the hinderances we meet withall should make us keep more close to the rule, because Faith will beare us out in nothing, but according as we goe to the rule, and so we should improve hinderances to stir up our Faith: But to make hinderances, and hard things that fall out to be an argument to think it is not the work of God, that is a great evil: And for that I only speak this one thing, & that is the way of God towards *Jacob* in that work of his when God called him to goe from *Laban* into his own country, You may read the story at your leisure, God from Heaven calls *Jacob* to goe to that Journey: It was the work of God; *Jacob* might think it being Gods work I shall meet with no hardship: but if you read the story, you shall find it was one of the most hard Journeys that ever he undertook in his life as it appears by these six things.

First, After he went *Laban* followed him with an intent to mischeife him, but that God stopt him, and there was some danger that *Jacob* was in; God freed him from that.

Secondly, His wife's nurse dyed, that was a great help to his wife, God took away even a right hand to his wife.

Thirdly, His wife dyed in that Journey, this was a mighty crosse, he might think God comes mightily to crosse me.

Fourthly, After this His Daughter *Dinah* goes out, and shee is defloured,

Fifthly, After this His two Sons *Symeon* and *Levi* goe and commit that wofull outrage, and murdered so many innocent people.

Sixtly, His Brother *Esau* came with rage and fury against him, intending to destroy him, and he was mightily affraid of his Brother *Esau*: Now this may quiet many that are to goe any Journey; first, let them see the call of God, and then go on in it whatsoever fals

our, take it rather as a tryall of your Faith, then any stop of God in your way. And to you that are weake, that have friends that undertake hard works, and hard voyages, you think they may doe it before danger come, but if danger come you are ready to think that it is not the right way; if you have no other argument but that, know it comes from weakness, and you are to lay downe that weakness, and not to disturbe your selves, and your friends by your weakness, to think it is not the way of God, because of those hinderances: and that is the third use.

U S E, 4

Fourthly, if Faith be the principle that carries through such difficult works: Hence who ever have been carried through difficult works, look back to what God hath carried you through, reflect upon it and see what it was that did it; such and such works God called you to, may be, as he did *Moses* to forsake your owne country, which you have done, not out of any outward necessity, but in bare obedience to God, now may be you may meet with many hinderances, and inconveniences, you might have stayed and lived comfortable and full handed enough, if you could have dispensed with those things that others did, some hardship you had in leaving of those things; and then the example of others might come and make the work difficult: But through Gods mercy the work was undertaken, and gone through, now what is it that carried you through? was it your own naturall resolutions? the strength of your own purposes? was it any assistance you had from any friends or any help that we can imagine from any creature? upon the reviewing of it cannot you say as in the presence of God, I know not what in the world carried me through, but Gods giving me an heart to depend upon him in it.

After

After what manner did God work upon thy heart? did he first prepare thy heart, by a work of humiliation to seek him, and make up thy peace with him? when he had done that: did God secondly take off thy heart from all creature props, creature confidences, and dependances? After that did God cast in a word, and promise into thee, and by his spirit mightily draw thy heart to close with it, and fasten upon it? did God draw out a work of Faith to close with this wisdom Faithfulness and power for the carrying of thee through when thou sawest no strength in thy self, nor didst not know what should become of thee? wert willing wholly to venture upon God, to give up thy self unto him, to be at his dispose? were thy ends good and right in this work? didst not thou find that there was a principle in thee carrying thee beyond thine own thoughts, & beyond any strength that thou couldst possibly conceive to be in thy self, and that hath brought the work to an issue beyond thy expectation? surely there was faith in this, and if there were faith in this, consider what I have to say to thee.

First, Know that this work is wonderfully acceptable to God, God looks upon such works of nature as lovely, as the young man that came to Christ, *Christ loved him*, in *Mark*, 10. 21. But if it be a work of faith God looks upon it and accepts it indeed, says the scripture, *These obtained a good report by faith*; *Heb.* 11. 39. They obtained a good report indeed, not only before men, but before God.

Secondly being a work of Faith, thou mayest have abundance of peace, and joy in it, we never have gone through difficulty but it is pleasant to us, if we have gone some voyage, and have passed through difficulties, through many storms, and tempests, we prize it, the water that *David* longed for, when it was got with so much difficulty, he thought it too good to drink, but *powred it before the Lord*. In *2 Sam.* 23. 16. 17. As
Y 2 Jacob

Jacob saies of the portion he gav: to Joseph, Gen. 48. 22. *This I took out of the hand of the Amorite with my sword and my bow.* So any thing that we get hardly it is the more prized: so that when we get through difficulties by our faith: that we should prize much, and rejoyce in.

Thirdly, If so be that Faith hath carried thee through difficulty, Let this encourage thee for ever for time to come; certainly there is no difficulty wil stand before thee: if difficulties have begun to fal, they wil fal, and wil not be able to stand before thee. You may reason as *Hamans* friends; *If thou beginnest to fall before Mordecai, thou wilt fall,* Est. 6. 13. and therefore thou maist cal this work by the name that *David* called that place where his enemies began to fal before him; *Baal-perazem*, because God had made a breach upon his enemies; 2 Sam. 5. 20. he took that but as a pledg that God would make al his enemies fal before him. And so, hath God made some difficulties fal before thee; then al difficulties wil fal.

Fourthly, Let God have al the glory, neither thy self, nor the means; those things that we do by Faith, God is in them, little of our selves, or nothing at al; *Boasting is excluded*, saies the Apostle, *Rom. 3. 27.* By the Law of Faith, or by the Law of Works? By the Law of Faith, and therefore that which is done by faith, excludes al boasting from our selves, and gives God the glory.

1. Because Faith of al Graces hath least rooting in our selves: as for Justice, and Temperance, and Patience, and Love, they have some assistance in Nature; but faith hath nothing at al, and therefore God must have the glory of that chiefly.

2. Faith of al Graces hath the least influence into that which it doth, though it be under the rank of efficient causes; it is but an instrumentall cause, and though an instrument be an efficient, it is the least efficiency of all.

al, and therefore the glory belongs to God.

3. Of al Graces Faith is the most emptying Grace, it carries a Creature out of it self unto another ; and therefore whatsoever we do by Faith we must give God the glory.

4. Attribute nothing to means ; for though thou usest means, ye whatsoever was done by Faith, was done above means, beyond means, and might have been done without means.

5. Hath God carryed you through any difficult work ? and was this a principle : Labor to prize the word of God upon which thy faith was built to nourish and increase this Joy.

6. If you have found your faith hath carried you through great things, take heed thy Faith do not fayl thee in les things, that will be a shame ; As a marriner that hath been in great stormes, and tempests, and hath wrought through them, if afterward he should come, and perish in the haven, or in some ordinary tempest, for want of Skill that would grieve him more ; & so for a Souldier that hath been in desperate battels afterwards to be overcome with a little strength, he looseth his honor, this is possible that a Christian by his faith may be carried through wonderful great things, and yet his faith may fail him afterwards in lesser things, as many a man may escape great dangers, and recover great success, and yet afterwards die of a cold, and those that God hath carried through great things, may faile in lesser, but it is an infinite shame, take heed to your selves in that : As David speaks concerning Saul, 2. Sam. 1. 21. *The shield of the mighty is vilely cast away, as though he had not been anointed with Oyl.* God hath given thee sayth as a shield, and it was the shield of the mighty, and now it is vilely cast away, an ordinary temptation comes and thou failest, as if thou hadst not been anointed with oyl, when God carried thee through difficult works, thou wert anointed with oyl, and now you fal as if you had not been anointed with oyl, you
have

have been carried through many difficulcies in that work of leaving of your country, now when you come here your faith will not serve you to order your ordinary business, and affaires, but it fails slowly in every ordinary dealing with man, and in your private dealings in your family what a shameful thing is it, that such a one as hath had such power, as to look upon the face of his enemies, and to testify for the truth before them, when he hath to deal with a servant, or child or Wife he fails shamefully, and when he comes to deal with brethren, he knows not how to behave himself, as if he were not anointed with oyl, as if he never had faith, nothing but nature, as full of frowardness, and peevishness of spirit, and all outward distempers, as those that never were acquainted with Faith? And so faith hath carried you through great difficulcies, enabled you to deny your self to get to the ordinances, and when you are under them it fails you in assistance to make use of them, and to give God the Glory of them, but you rather defile them, and spoile them, what a shameful thing is this? Be ashamed and confounded in your own thoughts, and stir up your Faith.

CHAP. 22.

Quest, *How to know whether Faith will carry us through difficult works, Answered in several particulars.* 1. *Faith Goes upon spiritual grounds, motives, and ends.* 2. *Makes men solicitous and careful for the enjoyment of Gods presence with them.* 3. *Causes men to carry themselves in a Gracious manner.* 4. *To have an high esteem of the name of God.* 5. *Makes them careful, that they may not be frustrated of their end.* 6. *It makes men satisfied with God Alone.* 7. *Faith is a continued work. That Faith, Which brought you out, will carry you through.*

QUEST. *It is true faith doth carry through difficult works*

works, and amongst other difficult works the forsaking of ones own country : it is much that we forsake in forsaking our country, and we had need of Faith to carry one through this, indeed a Christian should look upon all the world as his country, he treads upon no ground but that which is his Fathers ground. Socrates used to call himself *a Citizen of the world* when he was banished he counted it no banishment for the world was his country, and he being a man was a Citizen of it, certainly God hath given the Saints the World : *The promise was to Abraham and to his seed that he should be beire of the World.* Rom. 4. 13. And as it was said of the children of Israel, *Deut. 11. 24.* So it may be said of the Saints, *Whatever ground you tread upon, it is your own for use :* And further though the world be theirs yet they live above the world and therefore they care not in what part of the world they are : Thus Tertullian writing to Martyrs to encourage them being driven from their own country *it is no matter saies he in what part of the world you are who are separated from the world :* Yet there is much difficulty in leaving of a mans country, and he had need of faith to carry him through who doth leave it, But how shall we know that faith carries us through, here may be many other principles.

Ans. First, Faith goes upon spiritual grounds, motives and ends, Faith is a spiritual grace and it works exceeding spiritually, and the reasonings of Faith are above the reasonings of Flesh and blood, what were your motives and grounds and ends by that you might know whether out of faith you forsook your country, it may be it was from vexation or discontent that you left your country ; or from the example of others, or from engagement unto others, or out of novelty or out of carnal fears or out of vaine hopes, or for further providing for your selves, a great many things there may be that may put people on such a way, especially those three, novelty, example, and discontent :

discontent : but if it be by faith the ground and the end will be spiritual, for God and out of obedience unto God. It is observable of *Moses* (for I will go no further for notes of tryal then from the worke of *Moses*) *Moses* when he pleads with *Pharoah* to go out of his country, he did not plead the peoples bondage, you do so abuse the people here, and we are in such grievous bondage, that we cannot bear it, but saies he In *Exod.* 4. 23. *The Lord hath commanded, we must go into the wilderness to worship him*, that was his plea and ground and end rather then the bondage that the people did suffer : so when men forsake their country, outward things may come in, in subordination to higher things : and there may be faith in ordering the heart about them, but faith must go above them : now can your consciences witness, as in the presence of God, it was your longing desire, for to enjoy God in his ordinances and to keep your souls from defilement, this was the argument of *Moses*, they could not set up the worship of God there, but they must go where God called them.

2. If Faith be the thing that brings any from their country, above all things they will be very solicitous, and careful, for the enjoyment of Gods presence with them; though they are in a subordinate way to provide for their families and to look how to live yet the great care of their souls is that they may enjoy the presence of God : this was *Moses* argument : *Exod.* 33. 15. *Except thy presence go with us Lord carrie us not hence*: now if so be it was thy care in departing to carry God, and his gracious presence with thee, let me stay here and suffer any thing, lie in prison and rot, rather then go without the presence of God, this is an argument it was of Faith.

3. *Moses* in forsaking his own country and going from *Egypt* he carries it in a very gracious manner, when he came to *Pharoah* though the people were vexed and troubled, because their bondage did increase, he did

not fall exclaiming against him, but rather yeilding to him in a way of submission as far as he could; he did not go on rashly, headily, foolishly, and self-confidently, as many do, which manifest a great deal of pride, and stoutness of spirit rather than any thing else, but he carries on the business with a great deal of sobriety and gravity, with much humility, and meekness of spirit, in a way of wisdom; and so it is in every action of faith so far as faith is in it, now what was the manner of your forsaking your country, was it in a way of seeking of God, knowing the mind of God, with quietness of spirit, and humility, and wisdom that you were brought away, that is another note that it is of faith.

4. *Moses* when he came from his country, above all things the name of God was dear to him after he was come away and especially upon this because their very departing from Egypt held out the name of God much, and therefore he was very careful that that name of God, that was held out in their departing from Egypt might not be polluted, when he was in any danger, presently he flees to this, *Lord what will become of thy great name*: he does not so much plead in the behalf of the people, as in the name of God, so if faith hath brought you from your country, the name of God is much in it: you take a profession that you come from your country for the ordinances of God, and the further purity of his worship, now for one to leave friends, and estate, and country, and all upon this ground, if it were out of faith, how dear would the name of God be to such a one, least the name of God that is held out in his profession should be polluted; when you come here and there should be divisions, and nothing but rearing, and rending of one another; consider what shall become of the great name of God, thus *Moses* reasoned *what will the heathen say, that thou hast brought the people hither to destroy them?* so will others say, they are come out of their own country to tear and rend, and

fight with one another. Let that name that is held out in your profession be dear to you, and make that an argument to curb passion, and to order you in your dealings one with another.

5. *Moses* was mightily careful that he might not be frustrat of his end: he went out of *Egypt* that he might come to *Canaan*: and when there was any danger that he was like to be frustrated in this, how it troubled him it went to his heart; and he cried to God that God would let him see that good land: so if it be out of faith that you come from your country, great care will be had that you be not frustrate of your end, wherefore came you? came you not to enjoy God? to have further communion with God? to walk with God in a more close way then you could do before? are you careful to attaine your end? doth it trouble your souls when at any time you see any danger to be frustrate of your end? doth it come near to you that you find for the present you have attained so little of your end? those that come out of other ends, let this go: but if you come out of Faith, you will be mightily careful to attaine the end for which you came, that work that is done out of faith will work mightily to the end, and never leave working till it come at its end.

6. If so be you came out of your country by Faith your souls will be satisfied with God alone and the call and promise of God is that which your souls will have recourse unto continually for the satisfaction of your souls, so *Moses* when he was in straight he presently had recourse to the call and promise of God, to bring his people out of *Egypt*, and that satisfied him.

7. As it will quier, and satisfie the soul, so that Faith that brought you out will carry you through all difficulties, now you meet with many difficulties, and some you thought not of, if it were out of faith that you came, and that faith were a continued work it will carry you through the difficulties you meet withall, do you find

find that upon the difficulties you meet withall your hearts sink? you may fear it was not Faith that first brought you out. I would not have any gather any sinister conclusion from this which hath been said, to think that we make comparisons between our country and Egypt: no but we bless God for the good we received in our own country, and do desire the good of it as far as we can, but only to shew the work of *Moses* in forsaking Egypt. But in those that came from Egypt there was a *mixt company*; and those mixt company were a continual trouble and disturbance to those that were the Israel of God. Numb. 11.4. *And the mixt multitude that was among them fell a lusting, and the children of Israel also wept again and sayd who shal give us flesh to eate?* the mixt multitude they began the sin, and the children of Israel fell with them: And so into these countries there are come many of the people of God that were gracious out of faith; but there are a great many that are the *mixt multitude*, that were of broken estates, they knew not how to live, and coming upon those ends, the people of God are troubled with such, and they are the gratest contemners of the waies of Godliness, they have kindness from the people of the country, but they meet with trouble from this mixt company, especially when any of those do creep into the Church, and come to be members of it, but for those that come from their country by faith, we hope we shal enjoy comfortable communion with all such, and thus much for this fourth use.

CHAP. 23.

Containing other uses of the point. Use, 5. Shews the reason why we faile in any thing we do; it is for want of Faith. Use, 6. Labor to rise in indignation against your unbelief. Use, 7. Consider what it is to faile in that work which concerns thy eternal estate.

USE, 5.

Fifthly, It so be that it be Faith that carries through difficulties, hence we see the reason why we faile in any thing that we doe, it is want of Faith: It is not such a let, nor such a hinderance; no, know it is the unbeliving heart, it may be thou wentest in the resolution of thy own heart, and thought to carry it through in the strength of thy own spirit, and that would not do: As the Apostle saith. Heb. 11. 29. By Faith they passed through the red sea as by dry land, which the Egyptians assaying to do were drowned: So by Faith such and such passed through such and such works to the glory of God: But others at other times, would assay to do them by their own resolutions, and they failed and were drowned; it is true resolution may do great matters, but to carry a soule in a gracious manner through any difficultie it wil faile: Know therefore where lay the cause of thy failing, and lay thy hand on the right place, and accuse thy self of an unbeliving heart,

USE, 6.

And upon that labour to rise in indignation against thy

thy unbelieving heart; as suppose a man hath been in some great work, and some have letted him, and so let him, as to spoyle his work; his heart riseth against him: I was in a good forwardness and such a one came and spoyled my work; and so look upon thy unbelieving heart: I was in such a work that God set me about, but my unbelieving heart came and hindered me, and Gods name lost the glory, and my own soul was wounded.

USE, 7.

Againe doth thy heart faile thee? if my unbelieving heart make me faile in this work, what if I should faile through unbelief in that great work that concernes my eternal estate? what should become of me then? I seldom undertake a work but my unbelieving heart makes me faile in it; now there is a work of infinite consequence, and nothing can carrie me through that but Faith, and if my unbelieving heart come and spoyle me in that, it were better I had never been borne, it hath done me hurt enough in such and such things, I had need have a care it doe not spoile me in that: As if a man should say, there are such and such businesses I have miscarried in, and I have lost much by them, but there are such and such works if I miscarrie in I am undone, it is as much as my life is worth, and therefore I had need take heed of those things that have been hindrances to me in my other works: So if unbelief have done you hurt in these works, take heed it do not hinder you in the maine work. And for a word to those that are weake, who are ready to be discouraged, and think they shall miscarry: Know God hath a speciall care of all his people though never so weak as to keep off hindrances in that maine work, though God do suffer them to faile in other works, and his name suffer some dishonour by it, yet he will have a care they shall not faile.

faile in the maine work; and were we not sure of this that God will have a care that our unbelieving hearts shall not spoile us in that maine work we have to do about our Eternal estate, we could never have comfort know the covenant will not bear this, the covenant will beare that God should let our faith faile in some works, but it will not beare this that God should suffer the least degree of faith to faile in that work which concerns the eternal good of the soul; Christ is called the mighty counsellor, and the maine work of Christ is to counsel the soul in those things that concern its eternal estate, and notwithstanding all its unworthiness, he will counsel it so far as it shall not miscarry in that great business, yet Christ doth not alwaies afford his counsel in every particular action. As God deales in the way of his counsel, so of his power, though he may withdraw his strength so, as not to assist our faith in some particular actions, yet in the maine and great business that concerns our eternal estate, we shall not want necessary strength. As a Father that is going along with his child, may be he goes in such waies as the child is in danger of many a fall, to get many a knock, and sore bruise, the father will say to him have a care, take heed: but if he come to a way, that if the child fall he lose his life the father wil not content himself with saying take heed, but he takes hold on him till he be past that place: so God in all our ordinary business saies look to your Faith, ex-etcise your faith, but for all that we get many a fall, and many a knock, but then may be there comes another work, that concerns our eternal estate, which if we faile in we are undone for ever, god takes hold of the soul there, and will not let them miscarry in that, which is the infinite mercy of God to us; and were we not sure of Gods mercy in that respect, being conscious to our selves of our unbelieving hearts, we might fear, yea conclude we should faile.

CHAP. 24.

Helps to put on Faith in any undertaking. 1. Set before you the example of your great Captain Jesus Christ. 2. Make preparation for the work of Faith by Humiliation. 3. Renew your Faith in the Covenant of Grace. 4. In difficult times, set Faith on work to purifie the heart. 5. Take heed of shifting waies and dependances. 6. Set loose from your own ends. 7. Cast your selves upon the word of God. 8. Plead the word with God in prayer. 9. Refuse no means that God puts into your hands. 10. Do nothing with a sloath spirit. 11. Be not discouraged by miscarriages that are past. 12. Take heed of the disturbance of passion in your work. 13. Observe the dependances one work hath upon another. 14. Liss on not to Temptations. 15. Take heed of perverse reasonings. 16. Take heed of disorderly working, in your case. 17. Use resolution and Courage. 18. Look on your selves as Gods Instruments. 19. Be constant though you find nothing come of it. 20. Encrease not the difficulty by your Carriage. 21. Look most at your Encouragements. 22. Use not the difficulty in the way to reason against the work. 23. Labor to harden your selves by faith against all difficulties.

NOW doth God call you to any service or work that hath any difficulty in it? you see what it is that will help. David by Faith in Psal. 18. 29. Says, he could break through a troop and leap over a wall, and break a bow of Steel, and Paul could do all things through Christ that strengthened him; As Christ said of

of Miraculom faith, so it may be said of Justifying Faith. If you had faith but as a graine of mustard seed, you should say unto this mountaine be removed hence to yonder place, and unto this Sycamine tree, be thou plucked up by the roots, and be thou planted in the Sea and they shall obey you, in Math. 17. 20. And in Luke, 17. 6. And so Faith if it come to a sin that is rooted, it will be able to pluck it up by the roots, and to remove mountains. There is nothing more weake, and unuseful then on ordinary conceited faith, that is but a bare opinion, and groundless hope, but nothing more strong and usefull then true Faith, it hath the quintessence of all graces, as the root of the herb hath the vertue, and quintessence of all the fruite, and branches in it: so faith hath the quintessence of all grace, and therefore it will do great things. As is was said of Luther that had much faith, he could do whatsoeuer he would: So it may be said of Faith and the Scripture saith so of it; Faith can do what it will, it was the speech of Christ to the woman: O Woman great is thy Faith be it unto thee as thou wilt: In Math. 15. 28. Those whose faith is great in shall be to them as they will, but know it must be exercised, it is not enough to have it in the habit, but the activity, and exercise of it: wherefore for the putting on of your Faith.

1. Let us set before us the example of our great Captaine the Lord Jesus Christ you know what difficult works Christ undertooke for the salvation of man, such difficult works as all the Angells in heaven and creatures in the world would have sunke under: But Christ went through them; and there was a work of Faith in Christ that carried him through, though it was not such a work of faith as ours, Justifying Faith, yet he had a Faith, his trust in his father that did help to carry him through great and difficult works. In 2 Heb. 12. 13. Christ is propounded as an example unto us, Saying I will declare thy name unto my brethren, in the midst

of the Church will I sing praise unto thee: Christ in his own person did praise God; and he sung praises in the hearts of his people, so that by the way, take this as a comfortable note, to encourage us to publique duties, while we are praying of God, Christ is praying of God while we are singing of psalms to God in a gracious manner, Christ is praying of God the father. *And again I will put my trust in him,* it is a speech of Christ unto the Father, Christ put his trust in the Father, and the example of the work of Faith in Christ to carry him through all the works he had to do, is brought as an encouragement unto Christians, to cast their reliance on God the Father, to carry them through all the hard works they have to do. And as Christ did not only praise God in his own person, but in the Church, so Christ did not only in his own person trust in the Father and so was carried through the difficult works he had to do, but he trusted in his Father, in the hearts of his people, that they might be carried through the difficult works they have to do.

2. When any difficult work is to be done, labor to make preparation for the work of Faith by humiliation, before you undertake the work and according to the nature of any difficult services there must be a proportionable measure of humiliation before you undertake that work: therefore when God hath called to extraordinary works, usually Gods people have made preparation for their faith by extraordinary humiliation, as *Nehemiah, Ezra* and *Esther*, that were to undertake great works, which they were to be carried through by faith, they made preparation by extraordinary humiliation before hand. It is in the putting forth of a new act of faith, as it was in the first act of Faith, as especially humiliation was a preparation for faith at first, so especially humiliation is a preparation for the putting forth of a new act of Faith, after we have it.

3. When any difficult service comes to be performed

formed let there be oft renewing of Faith in the great covenant of Grace: and do not only think to exercise faith in this particular work, but let your care be about renewing Faith in the great covenant, let the great Character be renewed, and inferiour grants will come in. Thus God dealt with *Abraham*, when any thing befell *Abraham* that he was in a great straight, then God renewed his Covenant with him, *I am God Almighty*; God thought this a special meanes to carry him through; If you have renewed the covenant (in which all the promises are included) this is a great help to Faith, Shall not God who hath given us his Son with him also give us all things else; the soul may reason strongly thus.

4. Faith must be set on work when any difficult service is to be done, for the purifying of the heart, though you beleeve God will be with you, and strengthen you in the work, yet unless you make use of Faith to purifie the heart, as well as beleeve, you may miscarry in the work; if there be any lust that lies next the heart, you will never be able for to do great things; for sin as it is of a defiling nature, so it is of a weakning nature. If you would have a spirit of power, you must have a sound mind. In *Nehemiah*, 13. 3. When they were about a great work they separated the mixt company, & when you are about any great work, Exercise Faith to purge your hearts from corruption, Says *David*, *Psal.* 18. 32. *It is God that girdeth me with strength, and makes my way perfect.* The girding of him with strength and making his way perfect went together: therefore: labor that the way with God in your own hearts may be perfect, and clean, and then God will gird you with strength.

5. In difficulties labor to exercise faith to get you off from all shifting waies, and creature dependances: It is observable of those that have to deal with mettrals, when they are working of Gold, that they might have it work the easier, they will mixe other mettrals with it,
and

and upon the mixing of Lead and tinne with Gold, it works the easier, but it is a great deal worse, it were better they would take more pains in the working of it, it would be purer. Just so do many Christians, that are ill workemen in the waies of God, when they are working of good actions and they find them difficult, and go somewhat hard off, they will be mixing their own carnall pollicy, and shifting courses, and to that end the work may go off easier, but though it be easier to be done yet it is a worse peece of work after it be done, then it would have been if it had been done with more paines. Labor to exercise Faith to get you off from al creature dependances, if the heart by Faith be given up to God alone, it will do mighty things: but if so be we would have two strings to our bow, that if such a means do faile we may have some other to rest upon, we shall never do any great thing: And therefore when God would use any of his people to do great things, he first took them off from al creature helps they had before, as I have met with an observation that one hath from *Moses* about this. In *Acts*, 17. 22. It is said *Moses was an Eloquent man, a man of mighty words*. Yet if you read the Story in *Exod.* 4. 10. you shall hear *Moses* complaine that he was *slow of speech, and not eloquent*. This is answered, *Moses* was a man of mighty words, but when God was about this work, and a little before God took away his excellency in words, that he might have further dependance upon God, then before he had: whether there be any reality in this or no I know not, yet certainly it is the way of God, when men have any creature helps, God doth take them off from them that they might have a sheere work of Faith, for when the creature is used, it doth usually rob God of a great part of his honor: Therefore when *Gideon* had so many thousand, God said it was too great a multitude for him to deliver his people by.

6. Faith must take us off from our own ends too, and

ingage God in the business as much as we can, let God be seen in the work though we be not seen, let God have the glory, though it be not known who did that difficult work, great things will be done when God is ingaged in the business. And it is a special work of Faith to take us off our own ends; when you come to a great work, you think to exercise faith and not being taken off from your own ends; Faith looseth its vertue and power.

7. When we come to any work that is difficult, let us labor to exercise Faith, to cast our selves upon the word, to find out some promise, and to roule upon it to venture our selves and the might of our work upon that word, as namely thus: Suppose it be a work for the subduing of any sin; that word in *Rom. 6. 14. Sin shall not have dominion over you*, look at the word, and make more account of it, then of all your endeavors against sin whatsoever, if it be laboring to get from under that difficulty, the guilt of Conscience, and delivering your selves from the terror of it. That word in *Rom. 8. 1. There is no condemnation to those that are in Christ Jesus*. If it be for the doing of any work that we are called to, that word that hath virtually a promise in it: *he worketh all our works in us, and for us; Isa. 26. 12.* If it be to stand against any opposition, that word which God gave to *Joshua, Joshua. 1. 5. I will be with thee and will not leave thee*: Exercise Faith to get a word and to rest your souls upon it.

8. Take this word and plead it with God in prayer when you enter on any difficulty, do as it were shew unto God his bond: though God binds him self; yet he wil not come in and help till the creature come and shew his bond: and upon the sight and pleading of the bond with God, God is pleased to come in with help, God is much taken, and delighted with this, when any of his servants in difficulty shall come, and plead his promises. The turning of promises into praise, and

as it were the distilling of faith into prayer is a thing mighty prevailing with God: As there are some Physicall things that have great operations, but unless they be distilled, or taken in such and such things they will not work; but then they will work: So Faith when it is distilled and turned in praier, and mingled with praier, and taken down in that, then it works: If a Physician should come and say, how did you take such a thing? and you say I swallowed it down, he wil say you should have taken it in such and such a thing, and then it would have wrought; so you beleeve God will help you, but have you distilled your Faith into praier? and taken it therein pleading with God to fulfill his word: that is a great means to do great things.

9. Faith must refuse no means, if there be any means that God doth lay in your way, take them thankfully, use them faithfully, diligently, carefully as if there were nothing but means: and when you have used them depend upon God above means, as if there were no other means: Idleness and presumption are quite contrary to faith: and therefore be faithful in the use of means. As it is observed, God saies he brought the people into Canaan, *by his mighty power and outstretched Arme*: yet there was a great many valiant Souldiers and a mighty power of the people; so that notwithstanding all means, Faith knows how to give God the glory of his outstretched arme, knowing that all second causes work by the power of the First.

10. Let us take heed that what we undertake to do, we do it not with a slavish spirit, meerly haled unto it but look upon every duty as a work of the Gospel; that that people do meerly in a compulsive way, out of a slavish spirit, they will never go through it, but by Faith we are to look upon all duties as works of the Gospel, not as works of the Covenant of works, but as works of the Covenant of grace, therefore that is observable concerning Zerubbabel In Zach, 4. *Where God saies moun-*
tains

raints shall be made plaine before Zerubbabel, difficulties shall be taken away, how? at vers. 7. At the laying of the corner stones they shall crie Grace, Grace, magnifying the Grace of God, looking higher at the Grace of God, then at all the strength that Zerubbabel had, and so being carried on in a spiritual way, crying Grace, Grace, that was a means to carry them through difficulties, and to make them as plains, for when you go about any great work, when you lay the first stone in that work crie Grace, Grace, this is a work that I must expect the free Grace of God in for assistance, for acceptance, and for blessing and for the carrying me through all: the more you magnify the grace of God in any work, the more you will be enabled to go through that work.

Eleventhly, You must not be discouraged by miscarriages that have been before. You have set upon a work, and you have carried your selfe so in it as you have miscarried, and you think I have so miscarried, and sinned against God, as I must never expect Gods help, If I had never miscarried in that work, I might have had hope, but now having so miscarried in that work, there is little hope: do not reason by former miscarriages: If we now set our hearts right to the work, and come and ask wisdom to be carried through it, though we have miscarried twenty times before, God will not upbraid us; nor say, what doe you come to ask wisdom to do that work, when as you have set upon that work before, and have spoiled it, through the pride and sluggishness of your hearts? therefore now away; be humbled for miscarriages before, but be not discouraged by any miscarriages in that work or in any other; yea though we have begun the work and miscarried at first, yet be not discouraged, many works have miscarried at first, and yet have come to a glorious issue at last, especially if miscarriages be through weakness: as *Jacob* though he was strook lame, and

and the sinew of his thigh shrunk in wrastling with the Angel, yet he prevailed; so though there may be failings, that our sinews may be shrunk up, and we be lame in our work, yet there may be a prevailing at last, and therefore do not hinder your Faith by being discouraged with former miscarriages.

12. Again take heed of the disturbance of passion in the performance of your work, that which is done in a way of passion, and frowardness and anger is seldom well done, if you have a servant, that will allwaies be busie, and doing of somewhat, but do it in an anger, you had better he should do nothing, they are the quiet and meek spirits that can carry a work sweetly and prosperously on: So in any work that God sets us about, let us go about it with quiet spirits, *your strength shall be to sit still*, Isa. 50. 7. Saies the Lord; so the great strength of our hearts in the performance of any work, is to stand still, and be quiet. *Stand still and see the salvation of the Lord*, Exod. 14. 13. Not the stillness that is opposed to endeavor, but that stillness that is opposed to disquietness, and tumultuousness of our unruly affections: you would faine have the salvation of the Lord, and help in such and such a work, why did you not stand still, you are not in case to have the salvation of the Lord, so long as you are in such a disturbance: many miscarry in a work this way, as many foolishly ignorant people that are in a boar, when the boar tosses they run up and down in the boar and will not be quiet, and so are drowned; whereas if there be any skilful in the boar, they say, do but sit still and you are safe enough, but they think they cannot be too hasty to help themselves, and so run up and down and turne the boar over them; so are unruly passions of men in their hearts, when they are in any work and apprehend any danger, their passions are up, and they think there is a necessity for them to be stirring, and it is in an unruly way, and so they overturne themselves, I beseech you observe it
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in *Moses*. *Moses* he was to do the great work in carrying the people from *Egypt*, and he was of a very quiet spirit a great way; but he was to go on in the work, and though he was the weakest man upon the earth, yet the very thing that did over throw *Moses* in the work at last, that made him to miscarry for his own part, was the disturbance of his passion, when he came to strike the rock, to get water for the people, for not sanctifying the name of God, but did it in a passion, that was the thing that made him miscarry, as in *Psalms*. 106. 32. 33. *They angered him also at the waters of strife, so that it went ill with Moses for their sakes.* So you (may be) have done some works, so as you have found God strengthening of you, at length you come to a work where (may be) there is more difficulty then before, and there being more difficulty your hearts are disquieted; take heed you miscarry not now, it is a special thing to carry on a hard work well; to go on with quietness: disquiet and passion do much hinder; as it was the case of the people of *Israel* in the beginning of *Exodus*; When *Moses* came they could not hearken to him, because of the anguish of heart; and the greatness of their bondage: So to apply it spiritually, you are sensible of some grievous bondage under some corruptions, and you have much anguish of spirit that you cannot overcome such and such corruptions, but take heed you be not so disturbed in your hearts, as your being in anguish under that bondage hinder you from hearkning to the Lord in his word, and conceiving the mind and will of God aright and knowing how to order your selves in a right way: it was so with them, and truly this is just the case of many people, because they are sensible of the bondage they are in under their corruptions, they are so troubled, and their hearts are in such a toile, and tumult, that they cannot hearken to any thing that should guide themselves in this work.

13. Another rule for the ordering of your Faith to help



help you through difficult works, is to observe the dependances that one work hath upon another; many see a work God would have them to do, and they presently set upon that, and do not observe what dependance, this hath upon somewhat else and so miscarry. Suppose a Mariner or some other should have a work to go and pull such a cable, such a rope, he goes to the place that is in view to pull that rope, but may be there is some other line; that holds it in some other place, and they may pull their hearts out, and never pull the thing they would. So many are striving and laboring, and tugging in many duties, but there is some secret holdfast that they observe not that those duties have dependance upon, and they can never bring their work to pass. As one complains of the difficulty of getting a heart to go to God in prayer, God knows I have been in prayer & have striven with my soul with all my might, as in the presence of God for to get up my heart; you strive and tug at this and may be you think of some promise, and exercise faith too, but there is some corruption that seems to be a great way off from this, that this hath dependance upon, which makes this difficult, and you should set your faith on work to deliver your selves from that, and then it will come off better, as now (may be) you have been striving to get your hearts up to God in prayer, and if you look well to it, it may be the frowardness and pettishness, and passion of your hearts in your families, with servants, or wife, or husband is that which keeps down your heart, when you come into Gods presence, you should first have set your faith on work, to have cured that, and if you had cured that, you might have got up your hearts: many slip over many corruptions, and look at duties a great way off and they strive, and take pains, but if they had true Christian wisdom, they should look what difficulty and hinderance lay between them and that dutie, and they should labor to take away that. And so for faith, we cannot believe in God

and in the promises, may be there lay a sluggish heart in your particular calling, it may be so far off, though you think there be but little dependance of Faith in that And so in affliction you would faine have your hearts be patient, may be there laie a dead lumpishness of heart and drowsiness of spirit : and therefore look narrowly to corruption though never so far off ; and set thy heart in general against all, one as well as another.

14. Againe take heed of listening to temptation : when as you are about any hard work there will come abundance of temptation, what you go through this work? those that have been stronger then you have miscarried, it is a mighty hard work, and you are a poor creature: If it be the work of the Lord, go to it with a naked upright heart, If I miscarry so it is and do not mind temptations : A very observable place it is of *Nehemiah*, in *Nehemi.* 6. 3. When he was about the great work of God, the adversaries sent as if they would parly with them, and it was for nothing but to hinder his work, but mark what he saies. *I am doing a great work, so that I cannot come, why should the work cease, whilst I leave it and come down to you?* so do you say to temptation, temptation would faine have you come, reason the case, but say I am about the worke of the Lord, why should the work cease, and I spend my time and strength about reasoning with you?

15. Another rule for the putting on of your faith may be this : when you are doing any great work God calls you to do. Take heed of perverse reasonings, as thus. When God calls me to do any service, I should reason; if I were able to do thus and thus I could beleeve but who can beleeve when they have such a heart, so unable to do any thing, and so unable to overcome any corruption? What a perverse reasoning is this? If I could do this I could beleeve, you should reason I must beleeve, that I may do this : as If one should say, if I could do any work I hope I should have strength, you must

must have strength to do your work; or if I were at my journey's end I could go; you must go to be at your journey's end, If I were over Sea I could venture into a Ship, you must venture into a Ship that you may come over Sea: And so if I could do such a thing I could believe how should strength come in but by believing? Wilt stay believing till thou canst get strength? it is as much as if one should say I will stay going into a Ship till I get over Sea, his going into the Ship is a means to get over Sea, and so believing is the way to get strength: and therefore do not reason from thy want of strength to hinder faith but rather reason from thy want of strength to further faith.

16. Again when you go about any work that is difficult, take heed of any disorderly working of your heart about that work. The disorderly work of the heart may be discovered in two or three particulars.

First, To look at the success, it looks at the duty principally, for one to look at the success more than at duty, this is a miscarriage and a hinderance to the work of faith.

Secondly, If you do look at the success, yet do not look at the particular success, though Faith do assure of the general success, it doth not alwaies assure of the particular success.

Thirdly, take heed you do not judge of the final success, by some hinderances in the work at first, as many because they have not success at the beginning, they judge of the final issue by that.

Fourthly, Above all take heed of determining before hand that you shall have no success, I may go about the work but it will never go on, it will never thrive: As a servant that is froward will say, well I may go about the work, but there will never come no good of it, so many will go about the work God sets them to do, but they determine before hand nothing will come of it. This is a sinful boldness, who art thou man or woman,

shal you be so bold with God, may you determine, what Gods way shall be? you may say, I deserve that nothing should come of that I do, but when it comes to determination, it is boldness and sinfulness against God what should not I determine I that am thus and thus vild, will God succeed any work in my hand? you may say I that am thus and thus vild deserve that God should blast all that I do, but do not determine that I shall never overcome this hard heart of mine, and I shal never get a patient spirit. This is that which the prophet speaks against. *Hosea, 7. 13. Though I have redeemed them yet they speak lies against me,* So though God have redeemed men, and hath given them mercy, yet they speak lies against God, that they shall never have such and such a mercy, that they labor for, or when God is in a way of redeeming of you, and stirring your hearts for you to say there shal never be no success, nor help, this is to speak lies against God; be humbled for that you have been guilty of before, and take heed of determining of the success for time to come: for assuredly, whatsoever unworthins you see in your selves, yet know it is a temptation of the Devil and a provoking sin.

17. Again it must be our care, together with our faith to put on that we do with resolution and courage; As the Psalmist saith in *Psal. 310. 24. Be of good courage, and he shall strengthen your heart.* So when you go to any difficult work, put on your faith with all the resolution you can, natural resolution helps much against difficulty: It is a notable speech of *Seneca, the mind of man, gets whatsoever it commands it self, if it will lay a command and charge upon it self it may obtaine it.* That he saies concerning natural resolution, natural resolution is a mighty help to overcome difficulty, a man shall be able to do more then he thought he could have done, but if this be added with faith, that we can make use of our Faith and

and then lay a necessity on the work; it must be done whatsoever I bear, it is the command of God, this is a mighty thing to help forward the work.

18. Another rule is in all services that God calls you to, look upon your selves as Gods instruments in Gods hand, and look upon the work as Gods work enjoined by him and done for him, and not your own. I am nothing what is an instrument, an axe to the building of an house? the work is hard and difficult, it is not mine, but Gods, I am not the principal efficient, but the instrument and not in mine own hand, but in Gods and such a weak instrument in the hand of a skillful workman, in his own work may do great things.

19. Again whatsoever work God calls you to do go a out i, continuing in it, though you find nothing come of it, expect God to come in while you are working, and do not say, if God did come in I could have encouragement to work, work, expecting God to come in while you are working: and though you have been working these many years and found nothing, yet if God do come in it will be while you are working. As *David* said to *Solomon* his Son, *up and be doing and the Lord be with you.* 1. *Chron.* 22. 16. So say I to you do not say what shall I be doing without the Lord, be doing and the Lord wil come in: But I have been doing and the Lord hath not come in. Yet whensoever the time comes that God wil come in comfortably, it wil be while you are working, therefore be doing and the Lord will be with you.

20. Again let us take heed we do not increase the difficulty by our disorderly carriage, this we are many times guilty of, that when God sets us about any work and there be some hardness in it, we make it abundantly more hard by our untoward carriages: As a man that is fettered, by pulling and haling he pulls the skin off his legs, and by that means makes it harder to beare his fetters then before, the people of *Israel* that went out
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of Egypt, and went to Canaan through the wilderness, it was a hard journey, but they made it abundantly harder, by their carriage. From Egypt unto the borders of Palestine was but seventy miles, and to Jerusalem but a hundred miles, and yet by their ill carriage they made it a businesse of forty yeares: so though indeed we are to go through a wilderness, & a difficult work, yet through our ill carriage we make it more difficult. Let us take heed we do not make it more difficult really, by our complaints of it; we complaine things are difficult when indeed they are not so in themselves, but because of the sluggishness of mens spirits in making complaints of the difficulty of the work.

21. Againe be not all poring upon the difficulty, and looking at those things that are hard and may discourage you in the work that God set you about, but look at those things that may encourage you also, if there be any hardness in a work, men are alwaies looking upon that and they never look upon any sweet that may incourage them, it is never like that they shall goe on; Children if they have a sore upon the body the finger usually will be touching of that though it makes the sore to be worse, and causeth it to be more and more angry, and keeps it from healing; So many if they have any thing that is hard in their work, their thoughts will be upon that. Difficulties in any work are like to bitter pills, that God gives us to take down; But what a childish thing were it for any that have pills to take down that are bitter, for them to chew them; no marvel then though they spit them out and do not swallow them, they should swallow them down and not chew them; And so when God gives us any bitter pills, we must not alwaies be chewing of them in our thoughts but see the command of God, and so go on in our work, and labor to swallow difficulties as much as we can, we have a notable place for this purpose in Psal 86. 4, 5. *Rejoyce the soul of thy ser-*

vant, for unto thee O Lord do I lift up my soul, for thou Lord art good and ready to forgive, and plenteous in mercy unto al them that cal upon thee. Thus we apply it; the cause why many go so drooping in their way, and have no joy and comfort in any of their waies, is because they look downward in the dark, if a man were in the bottom of a deep pit, and alwaies looks downward he could never see light; if he would see light, he must look upward to the Sun: so mark the way of David. *Rejoyce the soul of thy servant, for unto thee O Lord do I lift up my soul.* If David had let his heart alwaies fall downward he would never had joy in his way, but when he would have joy he lift up his heart, so if there be any work that is difficult and your hearts are troubled, would you have that which should rejoyce you? lift up your soules to God in those encouraging waies that he presents to you. *For thou Lord art good and ready to forgive, and plenteous in mercy.* Here is a way to get mercy, he lifts up his soul and looked upon God as good and ready to forgive, and plenteous in mercy. I appeal to you when did you lift up your soules, and look up to God as plenteous in mercy, you alwaies looked downward in the bottome of the pit and see the blackness of Gods justice ready to seize upon you, but you should lift up your soul to God, and look to the sun, we should not alwaies be poring upon those things that are difficult, but see those things that are encouraging.

22. Do not make use of difficulties in your way to reason against your work, or to make you out of love with your work, but to reason against your hearts: indeed it is an hard work, but it is through my wretched sluggish heart, and because I do not make use of the means, and abilities that God affords me, many that have less means and helps then I, can go through harder works then I, and so labor to reason against your own hearts, and not the work, many when they feel the
work.

work, hard reason against the work: the Lord knows I strive and do what I can, but I have so many lets and hinderances, God does not come in with his Grace, to help me, and I can do nothing without God, How comes it to pass nothing is done? because the work is hard, or because you do not use what power God gives to do it withall: now the safest way is rather to reason against your selves, that you have not done what you can, but you rather put off all the guilt from your selves and justify your selves, and that is all the reason why nothing is done, it is because the work is hard, and you have so many hinderances, and that God hath not given you his power: but if you look into your own hearts, you will find another reason, it is not so much the hardness of the work as the ill disposition of your hearts: and that should be your care not to reason against the work because it is difficult, but against your hearts.

And to conclude all, this is all I say: we should labor to harden our selves by our Faith against all difficulties: As unbelief is a hardning sin one way, So faith is a hardning grace another way, unbelief hardens in that which is evil, and faith hardens in that which is good: *Acts, 19. 9. But when divers were hardned and beleevd not.* They were hardned because they did not beleeve, and faith hath the contrary effect, and wil do as much in that which is good, as unbelief can do in that which is evil: As unbelief wil make a man or woman so hard, as to be as Iron to that which is good, so Faith wil make a man as Iron to that which is evil, and therefore the Prophet *Jeremiah* is compared to *Iron and Steel*, *Jer. 15. 12. Shall Iron break the northern Iron and the Steel?* God hath revealed himself to him graciously, and he was hardned by it, now of all graces especially Faith doth make the heart as Iron, for God, as unbelief doth make the heart as Iron to stand out against God: And therefore is the exhortation of the Apostle,

Apostle, 2 Peter. 1. 5. *Ad to your Faith vertue:* the word (*Virtus*) comes from strength because every vertue puts forth strength, so it is as much as if he should say, ad to your faith strength, put it forth strongly, that it may help you against strong difficulties, with a war-like power, vertue hath a power to oppose enemies: and so ad to your faith vertue. And if we do so, know it will be a very honorable thing, it is an honor to God, & honor to us, for us to go through difficult things, it is honor to God: as *Dauids* men that endured so much that broke through an host for to get him water, it was an honor to him, and so for us to do difficult things for God, it is an honor to God, and it is honorable to us, non so honorable as those that have gone through difficult works, it will make them honorable to others, as some observe from that place, in 8. *Cant.* 3. *If shee be a wal we will build upon her, a palace of Silver.* If shee be a wal to stand out against opposition, and temptation, we wil build upon her a palace of Silver, shee shal be made honorable and glorious: and so every Christian if your heart be as a wall, to stand out against opposition and difficulty, and hinderances in the way of God, you shall have a pallace of Silver built upon you, you shal be honorable in the eyes of God, and all his Saints. And going through difficulty is a mighty strengthening to grace, and the more difficulty any go through, the more Grace is strengthened. As it is a rule of any thing that opposeth another, if it do not overcome it, it strengthens it, as fire and water, if you cast so much water into fire as the fire can overcome it the fire gathernig strength to overcome the water that opposes it, burns che better: So in all oppositions: So in sin: If that a man comes to be opposed in his sinful way by the word, if the word do not overcome his lust, his lust grows stronger: And so in grace, if any lust or sin, or temptation, or any thing do come and oppose grace or any gracious act, and if they do not overcome grace, but grace overcome them

found went into all the Earth, and their words into the end of the world. Having reference to this place he doth not go according to the direct primary sense, but he applies it to the preaching of the Gospel, And the going forth of the Apostles.

And again in *Math. 2. 15.* When Christ was carried into Egypt that it might be fulfilled which was spoken by the prophet, saying, *Out of Egypt have I called my Son.* It hath reference to that Prophecie in *Hos. 11. 1.* Which is meant of the calling his people out of Egypt And there it is applyed to Christ, and in that the Holy Ghost doth not only apply Scripture according to the primary sense, but Allegorically, and Typically we have liberty also to do so.

And now we shal speak of this Text in an Allegorical sense two waies: And that.

1. In regard of the bondage we are in by nature under sin, and Sathan as the Israelites were in Egypt under Pharaoh, And as Moses by faith forsook Egypt, so we must be delivered out of this spiritual Egypt, from this spiritual bondage, that we are in by nature, under sin, and Sathan, by Faith.

2. The Scripture compares the power of Antichrist, & the bondage that men are in under Antichrist to Egypt *Rom. 11. 8.* There it is called *spiritual Sodom: and spiritual Egypt:* And as the Israelites by Faith, were delivered from the Bondage they were in, in Egypt: So faith does deliver people from the bondage of Antichrist.

L Then for the forsaking of Egypt, we are al by nature bondslaves to Sin and Satan as the Israelites were to the Egyptians. And Canaan was a Tipe of Heaven, and the promise of God unto them to bring them unto Canaan, was to set out the condition of Gods people how they should be brought to heaven: All Gods waies towards the Israelites in this work, were Typical to set out further things that were to be afterward. Therefore by faith this Egypt is forsaken, and the souls of Gods people

ple are carried on to *Canaan*, through the Wilderness of this world to heaven by faith, as they were through that Wilderness to *Canaan* : It must be Faith that must carry through this difficult work.

This is the difficult work of all works ; the Bondage is the greatest bondage, And therefore the work is the most difficult work that may be. If we consider,

1. The carnal reasoning s that are in mens hearts : against the work of God in bringing them out of their natural estate.

2. If we consider the self confidences that are in men being confident of their estate, and no way sensible of their Bondage.

3. If we consider the vaine hopes that are in the hearts of people concerning Gods mercy.

4. If we consider the dangerous mistakes that are in people, mistaking the way of God, and the way of life, thinking they are in the way of life, when they are in the way of Death.

5. If we consider the cursed prejudice that men have against the way of God naturally.

6. If we consider the strong ingagements that men have to keep them from returning.

7. If we consider the many lusts that are in the heart, that can never be overpowered, but by an Almighty power.

8. If we consider the strong accusations and Terrors that are in the consciences of men and Women, when they come to be awakned.

9. If we consider the woful Temptations of *Satan* following and daunting the Soul, when it would go from this *Egypt*, as *Pharoab* followed the Israelites.

10. If we consider the wonderful discouragements that people have in their own thoughts, when they look into themselves, and see their Disability to do any thing that is good, any Unability to resist any thing that's Evil.

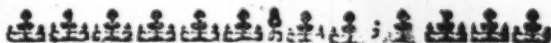
11. If we consider, the persuasions of the world from without, when they begin to forsake this spiritual Egypt.

12. If we consider, how often times God himself seems to walk contrary to them, when they are forsaking Egypt.

13. If we consider the difficulty of the waies of Religion, at this first entrance, and the long time that the Soul must have to go in through this wilderness before they come to *Canaan*.

14. If we consider the great venture that the Soul must make to venture its eternal estate and all its good upon the way of God that is revealed to it.

These things and Many others might be named, and enlarged, that make this a difficult Work.



CHAP. 26.

How Faith carries the Soul through the difficult Work of forsaking Egypt. Their Works of Faith.

1. *The discovering work, in two Particulars.*
 2. *The relying Work.*
 3. *The Surrendring Work.*
- Question Resolved concerning the force of Natural Conscience, in three Particulars, shewing the great difference between the aſtings of Faith and Natural Conscience. Application, 1. Hence see the ground of Miscarriages. 2. A Rule of Direction; Incouragements to Faith and Believing. 3. Let delivered Persons see what delivered them. Faith which aſts by a power without us. Twelve Considerable and useful Directions in this matter.*

BUt though it be a difficult work, yet Faith carries the Soul through: and brings it from this spiritual Egypt.

Egypt: and it is only Faith that doth this: the Law may do somewhat to shew men their bondages; and the spirit of bondage may make them sensible of their bondage, but this doth not deliver them; as the Children of Israel when they were in bondage, they Cryed out, but that did not deliver them, it was *Faith* by which they were to go from *Egypt*: So whatsoever there may be in a way of preparation: Its Faith only that delivers from it.

Quest. *How doth Faith do this?*

Ans. First, I wil shew how Faith doth it.

Secondly, I wil shew whether a man may not be delivered in shew by some other things.

There are three works of Faith whereby we come to forsake this spiritual *Egypt*.

1. *The discovering Work,*
2. *The relying Work,*
3. *The surrendring Work,*

First, The discovering work, Its Faith that discovers clearly and with power the great Mysterie of the Gospel, the great Work of God, wherein the Glory of the great God appeares in providing such a way, for the Reconciliation of lost man unto himself, such a glorious means of Mediation for the satisfying of his Justice, and for the making up of the breach that is between man and him. Its Faith and only Faith, that can hold out the excellency and Beauty of God appearing in the Gospel; And to shew fully al that good that God intends to communicate to the Children of men in this way of Mediation.

Secondly, The discovering work of Faith is, in setting before the Soul not only the Glory and excellency and certainty of the work of Mediation in Christ: but

it discovers unto the Soul the Riches of the freeness of the grace of God in Christ : it is Faith that must persuade the Soul that the way of deliverance comes only from free grace, that God doth Justifie the ungodly, that it is nothing in the creature for which God comes to justifie.

Secondly : There is a relying Work of Faith : the Soul having these things discovered in the Glory and power and reality of them : Faith comes to close with these things, and to cast it self upon this Glorious Rich free Grace of God, and venture its self and all its good upon it.

Thirdly, The Soul having thus ventured upon the free Grace of God, it makes a surrender of its self up unto Christ. To unite it self to him : I do not only desire to draw Christ to me ; to be made mine. But I give up my self to Jesus Christ to be his. In uniting of two things I do not only lay one thing upon another, but joine the other to that ; and so in uniting the Soul to Christ, there is not only a bringing of Christ to the Soul, but a surrendring of the Soul to Christ : to him in him, to him, and for him, and to be satisfied with him ; And when Faith comes to discover with power, the Glory and reality of the great Misteries of the Gospel, enabling it to cast and rowle it self, for all its good upon this way and surrender its self up to Christ to be wholly his, here is the work of Faith that delivers from this spiritual Egypt.

Quest. But may not natural Conscience help men through much difficulty in the way of deliverance from this spiritual Egypt ? Many come to see their bondage by sin, and seeme to be delivered, and may be it is only the strengih of Natural Conscience, and not Faith.

Ans. It is acknowledged that natural Conscience may in a great degree deliver men from some hind of Bondage

bondage under sin, and may deliver from a great deal of the power of their sin, but you shall observe the difference to be thus.

First, Natural conscience may help men to abstaine from sin, and set upon many duties, that it may seem they are delivered from this bondage, but whatsoever they abstaine from, and whatsoever duties they do, it is rather because conscience urgeth the necessity of it upon them, then any inward principle to approve, and like of the duties they performe, or to dislike and disapprove of the sin they abstaine from, they are forced out of Egypt: But Faith it doth not make men only abstain from sin, but it gives them a principle to make against sin; and it doth not only perform duty, but the heart is for that duty, and there is an agreeableness, and suitability in the heart unto that duty.

Secondly, Where it is only naturall conscience, that carries through many streights, it doth enable to do outward things, and abstaine from outward things, but there is but little inward change of the heart, it may keep them from some actions, they dare not commit such and such sins, no not in secret, though none in the world know it, but there is not an inward change in the heart.

Thirdly: Where it is a natural conscience Grace is desired for peace sake, where it is of grace the soul desires peace for the furtherance of Grace.

USE 1.

To apply this a little.

Is it Faith that delivers from this spiritual Egypt: Hence let us see the ground of the Miscalriages of most people in their deliverances from spiritual Egypt: Many people by the word, by the Ministry of the Law, they come to see their bondage, and woful wretched estate, & their consciences are much troubled, but they miscarry and





and it appears in the end that they were never delivered from the bondage of *Egypt*, but they lived, and died, in *Egypt*, and perished Eternally. They were come neer to *Canaan*, and yet they perished, and never came to *Canaan*, because it is not Faith that delivered them, they were not acquainted with the mystery of the Gospel, and the covenant of Grace: they must abstain from Sin, be no more drunkards, and Swearers, and Adulterers, and Sabbath breakers: They abstaine from them, and their Religion is a meer natural work, and there they quiet themselves, and think they are delivered: But the glorious work of God in Faith, is not mighty and powerful upon their hearts carrying their hearts to God in Christ in the way of the Gospel, and discovering the mysteries of the Gospel: and therefore they are not delivered.

2. Hence is a rule of direction to such as are about being delivered from this spiritual *Egypt*. Are there any such, that God hath made sensible of their woful bondage and wouldest thou deliver thy soul from that spiritual bondage? is it thy worke that thou art now about? If any thing do it, it must be the work of Faith. Thou maiest get some quiet and ease by some other means, but for deliverance you can never get it but by Faith: Therefore do not content thy self with any reformation, that its better with thee then it hath been; never rest till thou hast got the work of Faith: and for the encouragement of such a soul to beleve that it may be delivered by Faith from that bondage, it is sensible of, and which it is now about. Know,

First, If thou beest sensible of thy spiritual bondage, know it is the great work that God hath set his heart upon above al the works of the world, to deliver souls from this spirituall bondage: Many that are sensible of their spiritual bondage say, *I am in such a condition, and will God ever regard me in this estate? will he regard thee?* yes, know that the greatest thing that Gods

heart is upon, as the highest thing that he wil do, is upon those that are sensible of their spiritual bondage of this spiritual Egypt to deliver them? And though thou art not sure he wil do it for thee, yet this is a great incouragement.

Object, But though he may do it for others yet I am so vile, that though I have seen my sin, I have stil gone on, therefore he wil not do it for me.

Ans. 2. Wherefore know in the second place that the great designe that God hath in this work, is not only to manifest his power, but to set out before men, and Angels, to all eternity, the Riches and Glory of his free Grace. And therefore those objections of thy unworthins may be taken away: for thou maëst see God doth not intend to goe on with thee in a way of retribution or distributive Justice, if thou dost so, and so and so, he wil do so, and so for thee, but he goes this way to work: that his great designe is to magnify his free Grace, And whosoever he does deliver, it is for this end, to shew to men and Angels, what the power of his infinite free Grace is able to do; and this is a great Incouragement.

3. Further *Jesus Christ* hath already removed all differences that are between God the Father, and thy soul: the difficulties which make such a mighty vast dismal distance between God and thy soul, is the wrath of God, and the justice of God and the curse of the Law: Now it hath been the work of Christ to take away all these difficulties: So that when thou lookest up and seest thy sin against an infinite God, that is infinitely holy, and infinitely just, and seest the curse of the Law against thee; thou thinkest these are great difficulties, how is it possible for me to get over these: know it is the work of Christ that great Savior of the world, to remove those difficulties, and if he had not undertook it, it had been impossible for any soul to come to
God

God, But he hath done it and therefore thou hast liberty to come to God ; if thou hast but an heart to venture upon his free Grace, if thou saiest, how can I know, that Christ hath removed these difficulties for me? Is the work of Faith that gives thee an interest. And therefore do not stay for any thing else : If thou doest but venture upon Faith, thou needest not take care as those Women did, *who shall roule away the stone.* Who shall remove the difficulties of the curse of the Law? who shall pacifie the wrath of God that is burning against me for my sin ? If thou doest beleve Christ hath done it.

Fourthly, Christ hath not only removed the difficulties between God the Father, and thy soul; but there are many gracious promises in the Gospel (for the removing of all difficulties in thy soul) that thou hast as much right to lay claime to, as any one in the world that ever was delivered by Christ : Whatsoever ground any had to claime these promises, before the applying of them, thou hast the same ground; the great hinderance that is in thee is an hard heart, a stout stubborne spirit: marke what is said; *that there shall be a way prepared for the Lord: Make his way strait, every high Mountain shal be brought low, every valley shal be filled up, every crooked way shall be made strait, every rough way shall be made plaine.* Luke, 3. 4. 5. 6. Now who hath right to laie hold on these promises, this applying of them doth give interest : doest thou find thy heart proud and canst not pul it down? saies the Lord *every high mountaine shal be cast down* dost thou say I have an unbeleiving heart, I know not how to beleve Gods word, but my heart sinks down in unbelieve, that is as a valley dejected? *Every vally shal be filled up.* I have a perverse crooked heart? *every crooked way shall be made strait.* I have a rough knotty heart? *every rough heart, Every rough way shall be made plaine :* So that Christ hath not only made things

clear between God and thee but in thy own Soul:

Object. But he doth not make it clear for all.

Answer. Thou hast as much ground to believe as any had before they did believe, *I will take away thy strong Heart saith God*; This is revealed to all, and therefore thou art to make use of them; And whosoever did get good by them, they could not see any interest they had to them, more than thou canst see.

U S E, 3.

A Third use is this, If Faith be that which does deliver from this spiritual *Egypt*: Then those that are delivered, let them see what hath brought them out; and magnifie the work of God; let them stand and admire the Grace of God in delivering them from all difficulties, and in carrying them through, that were so poor and weak as they were: know it was not thy endeavor but the work of Faith, and the work of God in thee. Faith workes by a power out of us, and not by our own power; And God delivers the Soul from this spiritual *Egypt* by Faith, Because he would have the Glory of it. Therefore now if it have been a work of Faith, let this Exhortation prevail with you: Labor to exercise your Faith in going through the Wilderness to *Canaan*. There was a time you were in bondage under Sin and Satan and the Law; And now thou art delivered from the Law, and brought to Grace: Is it Faith hath done it? Let this Faith be employed to carry thee on through the wilderness unto *Canaan*: And all the Rules that I will give unto you, shall be from the People of *Israel* going through the wilderness unto *Canaan*, when they were delivered from *Egypt*.

Direction. 1.

First, They were not to stir, but upon Gods Direction,

Direction, when the cloud and the pillar of fire went before them. So in thy way, keep close to the Direction of God. Let thy Faith stick close to the word, and not to the Direction of thine own Heart.

Direction, 2.

Secondly, When they were delivered, this was a great Evil, their Murmuring because of the hardships they met withal: take heed thou beest not guilty of this: Let not thy heart run out too far, to murmur against the waies of God, when you meet with any hardships: being God with his outstretched Arm, and his mighty hand hath delivered thee, God forbid thou shouldst be murmuring upon every difficulty.

Direction, 3.

Thirdly, Take heed you do not limit the Holy One of Israel, God was Angry with them because they limited the Holy One of Israel, *Psaln. 78. 19. Can God prepare a table in the Wilderneß* (say they) So many when they are in the way to Heaven, and they find any difficulty, can God help such a one as I (say they) Take heed of limiting God; do not propound Limits to to what God can do: No nor to what God wil do.

Direction, 4.

Fourthly, Take heed of slighting any thing that God gives you, as they did; when they were delivered, and had Manna, say they, *What is this Manna?* *Exod. 16. 15. Numb. 11. 6.* They slight it, take heed you be not guilty of this spirituality: when God feeds you with Manna, you say they are but huskes. And when God gives you his Grace, you say they are but such things as *Hypocrites* may have, and slight all.

Direction, 5.

Direction, 5.

Fifthly, Take heed of having hard thoughts of God : as when they came into the wilderness the Scripture saies *Deut. 1. 27.* They said God brought them thither because he hated them, and meant to destroy them: So many out of the frowardness of their hearts, (and that I tremble to speak of) When God is in a gracious way, in doing good to them, and in bringing them to himself upon every difficulty they find, they are ready to say God does all this but to aggravate my sin, and because he hates me, and that my condemnation might be the more grievous, if I had never known so much, and never had such convincings of conscience, and had never prayed so much, my condemnation had not been so great ? this is an horrible abusing of the Grace of God, Just like those that were delivered out of Egypt, this is because God hates us (say they) and means to destroy us it is true God hath wrought upon mee more then others but it is to aggravate my condemnation : let not us have such hard thoughts of God.

Direction, 6.

Sixthly, Observe their way in the wilderness : and take heed of being discouraged by any hardship thou meereft withall in thy way; they said. *Numb. 13. 27. 28.* The Land was a good Land, but there were the Anakims, and Giants, and they should never overcome them. So many reason, Heaven is a blessed place, But there are such oppositions, the children of Anak, such strong lusts, and corruptions, they shall never overcome such Giant like, Anakish corruptions : But as David said, *Psalms. 1. 27. 1.* One day I shall perish by the hand of Saul. So one day I shall perish by the hand of my lusts.

Direction

Direction, 7.

In the seventh place, Take heed of a passionate throwing off all, as they did when they heard of the *Anaks*, and of opposition. *Numb. 14, 4. Let us make a Captaine to returne againe into Egypt*: So when men are in their way from *Egypt* going to *Canaan*, they meet with strong oppositions within and without, and they say we had as good cast off all, and go back againe; take heed of flinging off all.

Direction, 8.

Eightly, Take heed of giving the least way to any lusting of thy heart after former corruptions; *Exod. 16. 3. 4.* They would be lusting after their Onions and Fleshpots in *Egypt*, and so were ready to commit sin. So many, when God is in the way of working his grace, they are ready to think what they had formerly, and they were not so strictly bound before, & they have some hankerings of heart after former lusts: And though thou darest not conclude I wil go and commit such and such sins, I say though thou doest not conclude, yet thy heart and thoughts have some hankerings after them; take heed of that.

Direction, 9.

Ninthly, Take heed of forgetting Gods dealings with thee, as they did when they were going to *Canaan* notwithstanding God did such great things for them: *Psal. 106. 13. They presently forget them.* So God did much for thee and thou forgettest the gracious dealings of God; God takes that very ill.

Direction 10

Direction, 10.

Tenthly, Take heed of resting in means as they did When *Moses* was absent: *Exod. 32. 1.* We wote not what is becom of this *Moses*; And they knew not what to do, they made them other Gods. So many depend on meanes, and if such and such meanes faile us we shall never be able to go on.

Direction, 11.

Eleventhly, Be not too hasty in applying any comfort any further then God gives leave, but be waiting upon God in his way and labor to cast thy self upon the promises; you cannot be too hasty to believe, and rest your selves upon the promises, but to have eager desire of comfort, there may be too much hast. *Num. 14. 40.* to the end. When God bad them not go into *Canaan* they would, and they fell by their enemies. So wait upon God, and see what he would have thee to doe, stay for to have comfort handed in by God and wait for his time.

Direction, 12.

And lastly, Take heed thou be not discouraged, beause the meanes is but weake thou hast to help thee. When they came to *Canaan* the great City *Jericho*, what have they to overcome it? *Jos. 6. 4. 5.* The Preists must goe with Rams-bornes and blow seven times about the City and the walls should fall down. A poore weake meanes, they might say; have we been forty yeares in the wilderness, and come to the strong City, and have no other meanes to help us but Rams-bornes? yet this is Gods way: If we reason with flesh and blood, when we meet with difficulcies, and look
upon

upon means, We shal turne back again, look not at means, but rest on Faith and that Faith which hath brought thee out of Egypt, will carry thee on : and thus we have finished the First Allegory.



CHAP 26.

Containing the second Allegorical sense of the words, viz. concerning Antichrist. The wickedness of Sodom and Egypt, compared with the wickedness of Antichrist. 1. Idolatry. 2. Cruelty. The bondage of Christians under Antichrist. 1. Outward, in Estates, and Lives, 2. Inward, a soul bondage. The baseness of this shewed in several particulars, concerning Ceremonies worse then Egyptian bondage. Faith must deliver us, Deliverance difficult in several particulars. The work of Faith in delivering people from this bondage, in 6. or 7. Considerations. Quest, Whether men may not reject the yoke of Antichrist upon other grounds besides Faith? Answ. In 10. Particulars.

THe second Allegory, is the bondage under Antichrist, and Faith doth carry also from that bondage, from that Egypt: The seat of Antichrist, and the bondage that we are in under Antichrist is called in Scripture, Egypt. 11. Rev. 8. *and their dead bodies shal lie in the Streets of the great City, which spiritually is called Sodom, and Egypt:* But because it is said, *where also our Lord was crucified:* Therefore some of the Papists would have it meant of Jerusalem: but he doth neither speak of the thing, nor the place literally, but it is *spiritually Sodom, and spiritually Egypt:* And so, where Christ is *spiritually crucified*, so that in a Metaphorical

sense, the cheif seat of Antichrist is *Sodom*, and *Egypt* and *spiritually Christ is crucified there*, There is no place in which *Christ* is more crucified then in *Rome*, in regard of his members. Besides if you wil speak of *Christs* being crucified literally, it may be said likewise of *Rome*, because he was crucified by the Roman power, & Roman Authority : But by comparing this place with other places in *Revelation*, it must be meant, that in that place *Rome* is *Sodom* and *Egypt* : I might spend much time in making Comparisons between the most abominable wickednesses that were in *Sodom* and *Egypt*, and that are in that place.

First, *Antichrist* is like *Egypt*, in regard of the most gross Idolatries, Of all places *Egypt* was counted the most gross Idolatrous place. They did not only worship the Sun, Moon, & Stars, as other nations did, but Cats and Onions, and any base creatures : So the Papists worship stocks, and stones, and all kind of holy Reliques, even the haire that came from the taile of that beast that *Christ* rode on ; and most base, vile things, that are too base to abuse an Auditory to rehearse.

Secondly, It is compared to *Egypt* in respect of the cruelty of the Church of *Rome*, None were so cruel and vild as *Egypt* : And so of all men those that are under *Antichrist* are more cruel, as if they were Messengers came from hell to shew the power of Malignant spirits : and therefore they are said, to be drunken with blood, and so have their clothes died in scarlet with the blood of the Saints. *Rev.* 17. 4. 5. 6. But the chiefe thing I aime at is to shew the bondage Christians are in under antichrist, & the work of faith in delivering from it.

The bondage under Antichrist is,

1. Outward, in Estates and Lives.

2. Inward, a soul bondage.

1. An outward bondage, doth not he challenge power over Kings and Princes, and to free people from Loyalty to their Princes, that except there were a delusi-

on upon the hearts of the great ones upon Earth, It were impossible for them to submit unto that base bondage. Many crie out of the Godly that they are no good subjects, they do not love to be under government, but what do you think of Papists, that do teach for to free subjects from their loyalty : A Papist hath this expression concerning Antichrist, The Pope their head, *He is the Sheppard, and the Kings and Princes are Dogs, and if Dogs will do their duty, they must be at their Masters command, but if they will be lazy, and bite and not do as they ought, the sheppard must remove them.* And for their Estates : Its a woful estate that Countries are in, in regard of their estates. I read a speech of Bonner, in a preface to the Treatise of Gardener ; that *the Pope had neere as much out of England yearly, as the Revenues of the Crown came to.* And it was the speech of Innocent the fourth Pope of that name *England was his pleasant Garden and a wel that never was drawn dry and in England many things grew, & abounded and many things were to be bad from it : So that the estates of men are in great bondage where Antichrist prevails : as also, the lives, and liberties of men.*

2. But especially, the thing which I will a little stick in, is the soul bondage, thus we have it in *Reve. 18. 13. The Merchandise was slaves, and souls of men.* So that men that are under Antichrist are slaves, and if there were but a true Heroicall spirit in men, they would not suffer themselves to be under that slavery : though they seem to be the bravest spirits, yet being under Antichrist they are slaves : And the souls of men are his Merchandise : the souls of men are under bondage.

First, This is a base subjection and slavery of the souls of men under Antichrist, in that he takes upon him to make Articles of Faith : that they are bound in conscience, upon paine of Damnation to beleive, whatsoever he shal say in his Chaire is infallible : what a base

bondage is this? Whenas we know what most Abominable, Sodomitical, Horrible Monsters have been in that Chaire, and yet they shall be bound upon paine of damnation, to beleve, whatsoever they say is infallible.

Secondly, Whatsoever his decrees are (though having no footing in the word) they are bound in conscience to obey upon paine of damnation: So that if it were possible to obey all Gods Commandements, they may be damned for want of obedience, to some one of Antichrists comands, which must needs be a miserable bondage for any man to make a new command, that is not under the command of God, and to make damnation to be the punishment of disobedience to it, then men are in danger of Damnation a hundred of waies more then for sinning against Gods Law.

Thirdly, Those that are under Antichrist are under great bondage in being kept from the rule of life, from the Scriptures, Wherein the counsels of Gods will, concerning their Eternal Estate are revealed: Those that are slaves are kept in dangers, and cannot have the priviledges of subjects, or of Children: So Antichrist keeps all under him in the most base slavery, in depriving of them from this priviledg of Children, that they cannot know the mind of their Fathers, and the great things of God, that concerns their Eternal Estate; what man that knows any thing of those great things concerning his Eternal Estate, would be under that slavery? And yet if so be we had continued under the bondage of Antichrist, we must have been deprived of this.

Fourthly, If they hear any thing of the word, they are bound to take no other interpretation, but the Churches, the Priests give them, though it be never so gross, now to bind mens Consciencs to this, is a most abominable Bondage, And yet what vile Interpretations? If it is Blasphemy for the Devil to say, he will ascend and be like the highest, no less to make God descend to be like the Prince of darkness, to set the Kings stamp upon

upon false coyne, Now to bind mens consciences to their wicked interpretations of Scripture, this is a most abominable bondage.

5. This is a great bondage that no Ordinance can be administred but by the power of Antichrist, and those he shall give power unto; and this is a great bondage to the Church to be stinted in Gods Ordinances: They are the Churches priviledges, especially that of Prayer the spirit of Prayer and Supplication, is one of the especial Priviledges of the Church. Gal. 4. 6. *Because you are sons, God hath sent forth the spirit of his Son into your hearts crying Abba Father.* There he speakes of the liberty of Gods people as they are sons, & they have the fruit of their son-ship: Now when as God doth give his spirit to his Church as part of their liberty; for them to be restrained in their liberty to pray just no more then the Pope shal appoint, and so to have no Ordinances but according to his power; what abominable bondage is this, and what heart that knows any true Christian liberty, would be in such a bondage.

6. He takes upon him power of absolving and binding, keeping men under the guilt of sin, and loosing of them from it when he pleases. from this power over mens consciences, is committed all manner of villanie

7. Another Bondage which is greater then all, is that he keeps men under the rigor and curse of the Law by keeping men off from Christ, and teaching the doctrine of justification to be by the works of the Law, he keeps them under the bondage of the law, and under the rigour and curse of the Law, and so keeps all that are under him from that precious liberty that Christ hath purchased by his blood to deliver us from the Law: And this is a greater burden then the other, this is a damnable bondage that doth indanger eternal destruction; the other is not so dangerous.

8. He takes away al Christian liberty in regard of the use of the Creature, restraining the use of the Creature, and Time, and Place.

9. The ninth is the bondage of human Ceremonies; we know that is a heavy bondage: The bondage of the Ceremonies of the Law was great. And the Apostle said *Acts*, 15. 10. It was a Yoke, that neither they nor their Fathers could beare. But the yoke of the Papists is a great deale heavier. If we were to chuse to to be under al the Ceremonies of the Law, which the Jews were under, which the Apostle said was a yoke that we nor our Fathers were able to beare, or to be under the Ceremonies of the Papists, if we did choose according to wisdom, we should rather chuse to be under al the Ceremonies of the Jews: Yet if we read the 4. of *Gal.* we shal see it was a great priviledg to be delivered from them. And if we were under the power of any to appoint religious Ceremonies in the Church, We have no benefit by the purchase of Christ to deliver us from the Ceremonial Law, for it is a great deale better and easier to be under the Ceremonies of the Law then to have any man appoint Ceremonies; in several respects.

1. Because the Ceremony of the Law was by divine institution: but when man appoints Ceremonies they are but human, and any man had rather yield and be under the power of Gods appointing Ceremonies, then be under the power of men: You had rather be under Princes then under meane Officers; so you had better be under the power of God, then under the power of man; yet in the 2. *Col.* they are called *Beggerly rudiments*.

2. There is a great deale of doubt and scruple about the Ceremonies of men: Suppose that upon some distinctions we may yield to human Ceremonies, yet it is not without doubt and scruple, but under the Law there was no doubt nor scruple, and we had better be under

a hundred

a hundred where there is no scruple, then under one where there is doubts and scruples.

3. Again, Those Ceremonies were typicall, and the presence of God might be with them, and a spirituall efficacy might be expected; but as for the Ceremonies of men, there can be no such thing expected with them, and therefore it is apparent that the Jews under the Ceremonies of the Law were in a better condition, then the Christians should be in now, if they were under the power of any to appoint Ceremonies, and therefore to be under the power of those that do appoint Ceremonies, that is a miserable bondage.

10. Again another bondage that they are in is, that they are urged to the waies of Idolatry, and sin by violence, without regarding the weakness of any, or seeking to inform any, not regarding that place, *Ezek. 34.4.* When God complaines, *they did Rule his people with Cruelty*: And if any be weak and desire to be informed they jeer at them, and lay a prison, or a fire, or a fagot, shall inform them. These and many other things might be named, to shew the most abominable and vilde bondage that those are in that are under Antichrist; but put both together the outward and the inward bondage, to be under those that are of such base and vile spirits this is mightily against the spirit of an ingenious man: And for a Church of God, a thousand Congregations, to be under the power of a base, filthy abominable, Whoremaster, that is known to be so, to be troubled by him when he please, what a most horrible bondage is this? And so for any Congregation to be, in which there may be thousands of Souls, to be under the power of a Tapster, or Hostler, or any base fellow, this is a mighty bondage: As now suppose a rich man die, and he hath a Kinsman, though never so vile and base, then his land coming to him he hath the Advowzen of the place, then may be he sends two or three hundred miles for a Preist, may be one like himself, and though he be

be never such a blaspheming, and base fellow and sweater, then they not knowing of him, and to having nothing to say against him, They cannot keep him from the place ; Now that one though never so wild, should have such power, to appoint whom he will, any drunkard, Whoremaster Priest over such a Congregation, and they must depend upon him, to have the Ordinances of God administered by him this is a sore bondage. Bondslaves are fed merely with Chaffe and brunn, so with what chaffe and husks are those fed withal that are under Antichrist : Many people are loath to submit to the true government of Christ, to the true Ministers of the Gospel ; if they tell them of any sin they are guilty of, their hearts belk and swel, and they will not yeild, yet they will submit to the officers of Antichrist, and they wil rule over them and do with them what they will. As Saint Paul saies in 2 Cor. 11. 20. *For ye suffer, if a man bring you into bondage, if a man devoure you, if a man take of you, if a man exalt himself, if a man smite you on the face.* Other false teachers you can suffer, But the true Apostles you cannot suffer them, *if one come in his own name, you receive them, I come in my Fathers name, and you reject me saies Christ. John, 5. 43.* And so many complain of the Ministers of God, they take so much upon them, & they wil not yield to that they say, but if you live under Popery you must live under every base preist, and what he saies you must believe as your Faith, & venture your souls upon it, without examining of it, and you must not manifest any rejection : So that is apparent men wil yeild to any things rather then to God, rather count the subjection to God bondage, then count the subjection to Antichrist bondage, rather be servants to Antichrist, then servants to God. I speak this the rather, to see what cause we have to bless God for our deliverance from this : And that we may learn to know how to use our liberties.

This

This Bondage is worse then the bondage of Egypt.

1. Because it is soul bondage, and that was but upon the body, we do not read that Pharoah or the Egyptians did force them to Idolatry.

2. It was not so great bodily bondage, they did not destroy them, they laid heavy burdens upon them, but did not put them to death, as Antichrist doth, if they will not submit unto them.

3. It was their misery to be under that bondage but not their sin: but it is a sin to be under the bondage of Antichrist, look how much difference there is between misery and sin, so much difference there is betwixt their bondage, and the bondage of Antichrist.

4. They were Liable to the bondage of Egypt, but they were not liable to the plagues of Egypt: They were free from them, but those that are under the bondage of Antichrist are liable to the plagues that shall come upon Antichrist.

But it must be faith that must deliver from this bondage, It is a difficult word as it was a difficult thing to be delivered from Egypt, so it is a difficult thing (that cannot be done without faith) to be delivered from this.

1. Wee know most part of the Christian world is educated, and the principles that are dropt into them from them are Antichristian principles.

2. Though it be a bondage, there is a great deale of outward pomp and Glory in their Idolatrous worship, that does much take sensual people, that doe live by sense; they will not worship God in such a meane way as others do, but there is a great deale of pompe and outward shew.

3. Though it be a bondage to the soul yet they give abundance of liberty to the flesh, and though sometimes they suffer pennance, and put the flesh to some hardship sometimes, yet those that are rich may give way to

their lusts, and live as they list, for they may quickly be freed with a little money.

4. Besides there are so many examples of great men, and learned men, and some that are Godly, that doe yeild to a great part of the yokes, and their examples are mighty ingagements.

5. Besides, If so be they begin to flinch, presently there are such violent afflictions and persecutions; thundering out of excommunications, and loss of estates, and so many dangers that men are in.

6. Besides, It is hard, Because in the other of Christs government there are but a few meane men, and to come and yeild to them this is hard to flesh and blood, and there must be a great deal of self deniall to yeild to the government of Christ, they count that the greatest bondage, especially considering there may be miscarriages, & many Scandals amongst those that are Godly, & do profess the waies, and ordinances, and liberties of Christ, that except the heart be gracious there is a great deal of difficulty in submitting to it, and people know not what to do but rather buckle under their bondage.

7. Besides : It is a fruit of the curse : not that all that are under that bondage are under the Eternal Curse ; But as all outward judgments are part of the curse, so it is a part of the curse to be under the bondage of Antichrist, and not to labor to get from it. I do not say that all that are sick and weak are cursed, but it is a part of the curse ; So men that are under that bondage, are under part of the curse, that *God wil give them over to beleieve Lyes* : and though a man hath never so much Learning and understanding, yet if there be a curse of God upon it, never talk of his learning and understanding, if his parts were a hundred times more, they could not help him : It is the work of Faith to deliver from it.

Quest. What is the work of Faith in delivering people from this bondage.

Answer,

Answer. There are these six or seven things, that delivers from this bondage under Antichrist.

1. Faith discovers unto the soul the spiritualness of the government of Christ, and without that there cannot be a true deliverance from the bondage of Egypt.

2. Faith shews unto the Soul the fullness of the Administration of all Christs offices, of his Priestly, Prophetical call, and Kingly offices: Now until the soul understands this, it is never brought off from the government of Antichrist to the government of Christ.

3. Faith shews the fulness and Glory that is in the world, which is the rule for ordering and guiding of us in al our waies.

4. Faith shews the necessity of a divine rule, for a spiritual efficacy, and that no humane invention can cause a spiritual efficacy: now the settling of this principle is never done but by Faith.

5. Another work of faith is to discover the beauty and glory that is in the Ordinances of Christ barely administered: no man but by the eye of Faith can see the true lustre, and beauty, and glory, of a divine Ordinance, except there be some outward earthly excellency mingled with it: As I told you in the expolition of that place in *Hosea*, *They made them Altars*, God would have an Altar of Earth, and if they would have it of Stone, they must not lift up an instrument to hew it, and grave it, but it must be plaine. Now a carnal eye cannot see the beauty of Gods Ordinances, unless it have some outward excellency. It must be the eye of Faith, to discover the beauty of Christs Ordinances, in the naked beauty of them: And till that they are not willing to come from under the power of Antichrist.

6. Faith discovers to the Soul the reality, and certainty of all the admirable and glorious promises that are in the Gospel, made unto the true Church of God: Promises of the glorious presence of God with his people

ple; and promises of abundance of spiritual good, as it might ask half an hour to shew some excellent promises that are made to the Church, which a carnal Eye doth not see: But Faith discovers there is abundance of certainty and reality in them, and when by Faith they see them, this takes off, and enables them to go through any difficulties to be partakers of them.

7. Again, Faith does discover the fearful threats against those that follow Antichrist, and those (*Revel. 14. 9, 10.*) that *do receive the mark of the Beast but in their hand secretly: they shall have their portion in the Lake that burns for ever, and shall be cast out from the presence of the Lord.* They that read these threats make nothing of them; but when they read them by Faith then the soul trembles, and feares, till it comes from under that bondage, it hears a voice continually crying to it: *Revel. 18. 4. Come out from among them Ob my people, come out, least being partaker of their sin, you also be partakers of their Plagues:* Now Faith by discovering these things brings the heart from under that Antichristian bondage.

Quest. But may not men reject the yoke of Antichrist upon other Grounds besides Faith?

Ans. Many times a spirit of contradiction may bring them from under the yoke of Antichrist, though one good cannot be opposite to another good, yet one evil may be opposite to another evil, and many men may oppose the government of Antichrist by that which is evil in them, but if it be not by the principle of Faith it is not right, and it may be upon other principles.

Quest. But how shall we know that we do forsake this bondage from Antichrist by Faith.

Ans. I will give you some notes to shew you who those

those are that are delivered from this *Egypt* by Faith. And who those are that seem to be delivered upon other grounds.

1. Those that are delivered by Faith are those that are wel grounded in the Doctrinal and maine points of Religion : Faith can never work off the sould from the Government and Ceremonies of Antichrist, unless it be well grounded in the doctrine and principles of Religion if I see men crie out of Antichrist, and of the Government of Antichrist, and it appears that they have not a competent measure of knowledg in the grounds of Religion and Principles of Faith, they are to be suspected : As many : come and examine them about Church Government, and they wil tell you a great deale (not but that Christians should labor to have knowledg in that) but come to examine them the Principles of Religion, and there they are silly and ignorant : if they be not grounded in them it appears it is not a work of Faith.

2. If it be a work of Faith, it is a work of much Humiliation, and Prayer; was there a time you were under the power and bondage of Antichrist? how came you from under it? did God shew you the evil of it? and you sought God in much Humiliation and prayer, for the taking off your hearts from it, and shewing you his good way and did you find your hearts comming off, was by that meanes, that is a good argument it was of Faith; but many their Consciences tell them, it was not a work of Humiliation and Prayer that brought off their hearts, they are to be feared.

• 3. If it be a work of Faith it alwaies lets in light : as in the point of the government of Christ; many cry out against Antichristian government : and come and examine them about it, and they have no more light, no other arguments, nor further understanding then before but only a bitterness of spirit against it : If a man grow bitter against those things which before he yeilded too, he

he had need have more light, but if they grow exceeding bitter against them and have no further light and understanding then before, it is an argument it is a distemper of heart, rather then any thing else. And therefore casting off all at once is very suspicious; where it is of Faith God lets in light by degrees. Its said of *Luther* in his reformation, First he saw the evil of one thing, and then the evil of another, and so by degrees saw the evil of all: And so those that forsake the bondage of Antichrist. By Faith, first God makes them suspect their way, surely this is not the right way, there is some better way, and then they fall a praying and humbling of themselves, and they fall examining, and so they come to see the evil of one thing, and then they examine another, and so light comes in by degrees, and then their hearts rise against them, and if according to the measure of Light that you have, your hearts do come off, that is a good signe.

4. If you break from Antichrist by Faith, it will make you a Separate from the world aswell as Separate from them: Many are Separates from any thing that hath but the least dependancy upon Antichristian government but they conform themselves to the world, that there appears no difference between them and the world, in their loose courses: that man that is a conformist to the world, is not a Non-Conformist to Antichrist by Faith.

5. If Faith take you off from the bondage under Antichrist it will take you off from the bondage under any lust. That man that hath not the power of Faith, to take him off from any Lust, That man is not by Faith taken off from the bondage of Antichrist. If Faith delivers from the bondage under Antichrist, it will deliver from the bondage under Sin, and Sathan, and therefore though men do crie out of the bondage of Antichrist never so much, and yet they go on under the bondage of any Lust, it is not of Faith.

6. That

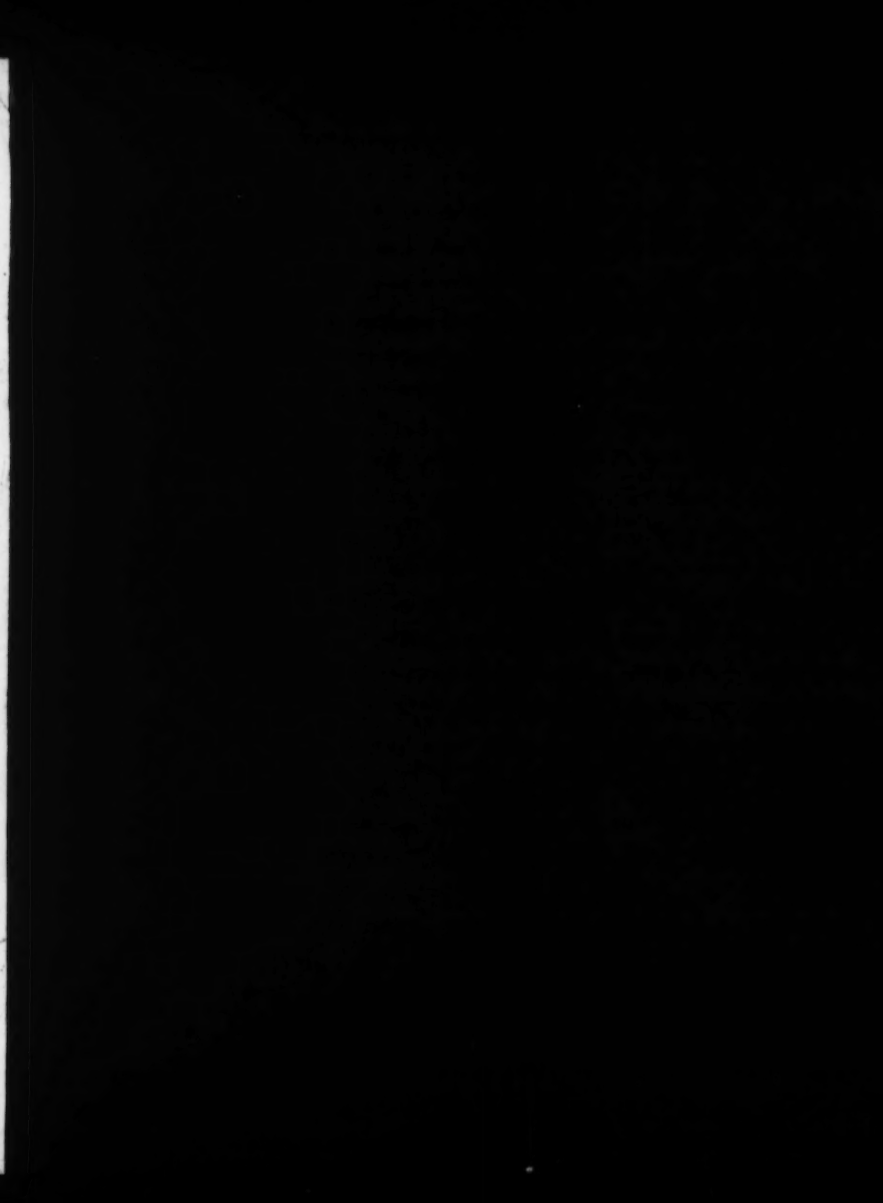
6. That Soul that is taken from under the power of Antichrist by Faith, is subject to the power and government of Christ and the Word: If Faith takes from the one, it puts under the other: nothing but the Word can be the ground of Faith, and if Faith takes a Soul from under the bondage of Antichrist, Such a Soul finds the Word comes with divine power, and majesty upon the heart; and it laies a trembling heart under the power and majesty of the Word, and it dares not goe from it, no not in no other thing. You plead for the Word in such and such things, but there are other things you do not yield to the power of the Word in, this is very suspicious: Those that by Faith are brought from the power of Antichrist, their hearts are put mightily under the power of the Word, and they ly with trembling spirits before the majesty and Authority of the word.

7. If it be Faith that takes off the Heart, such a one is not content that he is taken from under the Antichristian government, unless he meetes with Christ in the Ordinances: he does not content it self with the bare huskes, and to make all his Religion to consist meerly in Church discipline, and Church constitution, and to think therefore, he hath Religion enough, because he hath the Ordinances, and yet never finds any panting of Heart, after union and communion with Christ Jesus in this way of Church Government, but goes on from year to year, mearly in the outward performances of Religion. I do not speak against the thing it self but to shew it is not of Faith, if men do not pant after union with Christ, if they be not sensible of the want of it, and do not labor for the enjoyment of it.

8. If it be Faith that brings thee from this way, certainly thou wilt grow more Spirituall: As thy heart will pant after Christ; so there will be a Spirituallness of thy Soul in the waies of Christ, because thou comest neerer to the rule: And this is the difference between
Actions

Actions of Religion, and civil Actions; civil Actions that are done by civil rule have not alwaies success, but a Spirituall Action that is done by the rule, that hath a Spirituall success, though not an outward success, it does make the heart ever more Spirituall: But for people though they be come from the yooke of Antichrist, yet to be as dead as ever no more Spirituallness in their way then before, no more savour of Godliness in their society and company then before: those that knew them before can say; I knew them a great deale more Spirituall and savoury in that which is good then they are now, This is a dangerous thing.

9. Againe, If it be out of Faith, such a one will give all the glory unto God for his deliverance, and he wil walk humbly in his own eyes, and think, I was disobedient, and wretched and should have gone on in that way, but God by his grace and power hath come, and hath taken off my heart, and it does magnifie the grace of God; It doth not perke up it self, and contemne others, to think I have got more wisdom, and understanding then others, and so attribute it to his wir, and understanding; but it gives the glory to God, and instead of censuring others, he prays for them, and saies it is not all the arguments under Heaven can convince them, for I had arguments enough, but they were all as nothing, til it pleased God by his Grace to set them upon my heart, and so though they may see arguments as well as I, they will not do: Therefore he pitties others and prays for them; and he hath a reverent respect to the Grace of others, though they be not in the same way that he is in, & he doth not presently cast them off saying, surely there is no Grace, and Godliness in them, this is a signe of a proud spirit; there are none that are gracious but know there was a time when they went on in that way, and yet they did not goe against their light, but were willing to understand Gods mind, and yet til God came in, their hearts were not taken





taken off: and therefore they learn to have good thoughts of those that are godly, though in other waies.

But especially, if it were out of Faith that you were brought from this Antichristian Bondage, it will not leave in thee the Spirit of Antichrist: many are far from being under Antichristian bondage, and yet have an Antichristian Spirit, a Spirit of pride, a domineering Spirit, a Crooked, Perverse Spirit: and this is a great evil, that in the way of Christ, there should be manifested an Antichristian Spirit: this should be lamented with tears of blood. Now so much as an Antichristian spirit does rule in any, though they be from under his Government, so much it is to be suspected, it was not the work of Faith, but somewhat else that took them off. We should have the spirit of Christ, the Spirit of Love, and Humillity, and gentleness and peace, and as we would make it appear, we are taken off from the yoke of Antichrist by Faith let us shew the Spirit of Christ, as Faith hath taken us off from Antichristian power, so we should exercise Faith to go on in the waies of Christ, as befits those that are delivered from Antichristian power.

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